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The Christians  
Zodiacke

or

TWELVE SIG-  
nes of Predesti-  
nation unto Life  
everlasting.

Written in Lattin

by

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LONDON  
Printed for  
William Willson

Anno Dom.

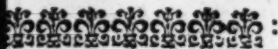
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Academiae Cantabrigiae  
Liber.

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The Author to the  
READER.

**P**resent thee here  
(pious Reader)  
with 12 signes of  
Divine Predestination,  
collected at spare houres  
out of the sacred Scrip-  
tures and holy Fathers;  
which for the helpe of me-  
morie beare each one their  
Device or Impres in the  
front of them. This Glasse,  
if thou shalt take daily into  
thy hands, to dresse thy self  
herein, and diligently  
mark how many of these  
signes thou discoverest in  
A 2 thy

To the Reader.

thy selfe; whether all, or none, one, or but a few, thou wilt be able (if thou alterest not thy course) to give a near conjecture in whether booke thy name bee written, either of Life, or Death: which bookes are for the present shut up, not to bee opened, till the last Generall day; when those, who shall not be found recorded in the book of Life, shall be cast into the dreadful lake of Fire: whereas those, whose names are registred in Heaven, shall participate of a joy, which neither knowes a Measure nor an End.



## Series Signorum.

I.

1. **T**HE first signe of Pred<sup>st</sup>ination, is An internall light; which beares for it's Device, a burning Taper. The Motto is: Thy Word is a Lanthorne to my feet, and a light unto my paths, *Psal.* 119.

II.

2. A readinesse to dye. The Device, A dead mans Scull. The Motto: I desire to be dissolved, and to be with Christ. *Phil.* 1.

III.

3. Frequentation of Sacraments. Device, The sacred Eucharist: The Motto: He that eateth of this bread shal not dye. *Joh.* 6.

IV.

4. Contempt of worldy things. The Device, A bare Altar dispoyled of all it's ornaments. The Motto is: But what things were gain to me, those I counted losse for Christ. *Phil.* 3:7.

A 3

V. Pa-

V.

5. Patience in the midst of long affliction. *The Device, A Rose tree. The Motto: You are blessed who weep now, for you shall laugh Luke 6.*

VI.

6. Frequenting of Sermons. *Device, A Fig tree. The Word is: The wise man shall increase his wisdom by hearing. Pro. 1.*

VII.

7. Almes deeds, bestowed with a tender affection. *The Device, A Balsome tree. The Motto: God hath committed the care of his neighbour to every one. Eccl. 17.*

VIII.

8. Selfe contempt. *The Impres, The Cypresse tree. The Motto: Unless you become as little infants, you shall not enter into the kingdome of Heaven. Mat. 18.*

IX.

9. Love of our enemies. *The Device, Two thwarted Lances, combined with an Olive wreath. The Motto: bee not vanquished by evill; but by good conquer evill. Rom. 12.*

X. De.

X.

10. Detestation of our passed  
sinnes. *The Device*, A rod and  
Scourge. *The Motto*: I will come  
presently to thee, and remove thy  
candlestick out of its place, un-  
lesse thou doe repent. *Apoc. 2.*

XI.

11. Propension of our will to  
Good. *The Device* An Archer.  
*The Motto*: I have inclined my  
heart to fulfill thy statutes for e-  
ver. *Psal. 119.*

XII.

12. Moderation of our passi-  
ons, or the victory of temptati-  
ons. *The Device*, A strung Lute.  
*The Motto*: Thy desire shall bee  
subject unto thee, and thou shalt  
master it. *Gen. 3.*

*The Coronides of the Zodiacke,*  
*Is a short discourse of the scarcity*  
*of the Predestinate.*

Embleme j

Inward Light



Thy Word is a Candle unto  
my feet & a Light unto  
my pathes. Psalm. 119 V. 105



# The Christian Zodiacke.

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The first Signe, of  
*Predestination,*

*Is a Burning Taper.*

The Motto: *Thy word is a Lant-  
terne to my feet, and a light un-  
to my paths. Psal. 119,*

**B**Y the burning Taper  
is set forth *that inter-* Psal. 119.  
*nall Light,* which so  
farre forth shewes us  
Gods benefites, the worlds vanity,  
lifes shortnesse, sins filthinesse,  
the fading shadowes of all plea-  
A 5 sures;

# I. Sig. 2      The Christian

fures ; that, whoſoever begins to  
 ſee them, breaths after heaven,  
 and cries with the Kingly Pro-  
 phet, *My ſoule thirſteth for the*  
 ſtrong God, *for the living God :*  
*When ſhall I come and appeare be-*  
 fore the preſence of God ? There  
 be many that ſay, who will ſhew us  
 any good ? Lord liſt thou up the  
 light of thy countenance upon us :  
 and in this light of thy countenance  
 will we walke.

1. A Matter to teach us, there  
 is within us, the light of Reason;  
 which God of his bounty, deri-  
 ving from his own countenance,  
 hath placed in the better part of  
 man : and this light doth not  
 onely diſtinguiſh us from beaſts,  
 but makes us like unto God. This  
 light imprinted in mans under-  
 ſtanding, is an indelible Sermon,  
 which teacheth us, *not to doe*  
*that to another, which we would*  
*not have done to our ſelves ; in-*  
 aſmuch as we can hope for from  
 another, none otherwiſe than our  
 ſelves have done to others *With*  
*what meſure ye mete, it ſhall bee*  
*meted to you againe.* Hence it is,  
 that

Plal. 41.

Plal. 4. & 88.

Luke. 6.



that wee must neither violently  
nor deceitfully impaire either the  
goods of others, or their chastity.  
This light shewes us all the  
creatures, and (though darkly)  
God himselfe the Creator, ha-  
ving all things perfect, most blef-  
sed, eternall, sufficient for him-  
selfe and all others, the begin-  
ning, middle and end, which  
dwells in the light that none  
can approach unto; in his works  
and gifts, no lesse amiable than  
powerfull, whose Will and Work  
are the same: he which is all mer-  
cy and goodnesse; yet an holy,  
severe, incorrupt Judge, and not  
to be flattered: He which is all  
Iustice, whose shape and great-  
nesse is beyond expression;  
whose like neither may wee see,  
nor conceive that at any time we  
shall see. All pleasant and beau-  
tifull things compared with him,  
be no better than meere darknes,  
and a poore shadow; which  
lovely transcendant beauty de-  
lights in nothing more than to  
be beloved. This light manifestts  
unto us the works of our Crea-  
tor

tor, the interchangeable rule of day and night, the star-bright eye of the Heavens Maieſty, the long iournies of Sun and Moon, earths fruitfull wombe, the ſpacious compaſſings of Rivers, the dreadfull Lordſhip of the Sea, the ſeverall kinds of living creatures, and the increaſe of fruits. All which, God made without hands, or any labour: onely he willed that they ſhould be made, and they were made.

Alſo this light of Reaſon and Faith ſhewes mans chiefſt happineſſe to conſiſt in this, if as much as is poſſible hee become like his Maker: for like unto like is ever acceptable: and ſurely no livelier image is there than that which is moſt like him whoſe image it is. But this ſhall be not here, but in another place, in another world, in the land of the living. *Nondum apparuit quid erimus, &c.* It is not as yet apparent (ſaith Sr. John) what wee ſhall be, onely this we know, that when he appears, we ſhall become like unto him, in that wee ſhall behold

*behold him truly as he is.* From the thought of this, seconded by refulgent light, the will conceives an incredible content, hope raiseh up its self to a most eminent height, and the affection mounts up, all inflamed unto Almighty God; for what can be more ravishing sweet unto a soule, than to consider its selfe, the lively Image of so infinite a beautie, and have the assurance that it is most deare to its resemblance. But this light is not so bountifull of its raies to every one, for which reason, the royall Prophet, who well knew by experience, that all were not participant of this consolation, doth congratulate with himselfe, for so high a prerogative, *Signatum est super nos lumen vultus tui Domine.* O Lord (saith he) *the light of thy countenance is impressed on us, thou hast given me joy in my heart,* not in the hearts of others, but in mine owne, and of such onely (O thou soveraigne goodnesse) whom thou hast predestinated to eternall life. For this we will gladly walke

Psal. 96.

walk in this light of thy countenance, and rejoyce in thy Name all the day long, for being delivered out of darknesse, and rendred capable of understanding every day more and more of thy holy will, and by a dearer and straighter bond of alliance united unto thee. *Beati sumus o Israel, &c.* O Israel how blessed are we (saith the Prophet) to have those things manifested unto us, which are pleasing to Almighty God? And Job when all both in heaven and earth did seem to conspire against him, yet remembering of this light, was not a little comforted. *Splendebat lucerna eius super caput meum, &c.* His lampe (saith he) did shine over my head, and I did walke in darknesse by the light thereof: Wherefore you (saith the Sonne of Syrac) who feare the Lord, love him, and your hearts shall be inlightned. *Lux vestra in tenebris orietur, &c.* Your light shall shine forth in darknesse, and our Lord shall bestow upon you a perpetuall rest, and replenish your Soules with splendours. Whereas  
if

Baruch. 4.

Job. 29.

Eccl. 4.

Isay. 5.

if you once separate your selves from God, you will bee involved in Egyptian darknesse on every side: *Nam error et tenebrae peccatoribus concretae sunt*: for error and darknesse are joyntly created with wicked men.

*The 2. Paragraph.*

**T***alia dixerunt in inferno hi, qui peccaverunt.* This was Wis. 5.  
*the Discourse of sinners in hell,*  
 and tell mee what was their discourse, O holy Spirit? for it will appeare no vaine nor idle curiositie to bee inquisitive what the damned say in hell, and for us who are so covetous of newes, what is done in this Kings Palace, in this Princes Court, to heare what is done in hell, if it be not ungratefull, will much lesse be unprofitable, especially since these are no uncertaine humours, such as commonly passe currant in reporting newes; What therefore are the discourses of the damned? *Ergo et avil-* Wis. 5.  
*mus, a v a veritatis, & Iustitie*  
*lumen*

*lumen non luxit nobis.* Therefore we have erred (say they) from the way of truth, and the light of righteousness hath not shined upon us. Therefore we have erred: This is the consequence, but where is the antecedent to it? *Venite & fruamur bonis, que sunt; vino presioso, & anguento nos impleamus, & ne pretereat nos flos temporis, coronemus nos Rosis, antequam marcescant; nullum pratum sit, quod non pertransit luxuria nostra.* Come (say they) and let us enjoy those commodities which are; let us take our fill of precious wine and sweet perfumes, and let us not lose the flower of our time, let us crown our selves with Roses before they fade away, let no meadow be untravers'd by our riotousnesse. What could Kine or Oxen doe more, than invite one another in this manner unto the flowry Meddowes? And this is the antecedence they put in the world, unto the consequence, which they make in hell. What miserable Logick is this? Where they made their  
their

their antecedence, there they should have added the consequence, and when they said, *come let us enjoy those commodities which are*, they ought instantly to have concluded: *Therefore wee have erred*, since either wee must repent in this life, or burne for it in the next; this is a place to repent our selves of our sins, and not to make no end of sinning, wee are rather now to thinke of Crosses than delights, here wee are put to fight, wee must expect to triumph in another place. *Therefore you have erred*, it is a good, and true consequence; but all too late, *and the light of righteousness hath not shined upon you*, and what is this light of righteousness? if it bee righteousness, as Lawyers affirme, to afford every one his right, then is it likewise a part of righteousness, to set a right value and esteem on things, whence that light of our Soule, whereby we discern what account we are to make of them, is deservedly stiled the light of righteousness, our understanding,  
and

and this is that which the damned solament they were deprived of. To judge of pleasant wines, to crown their heads with choise garlands, to please their palats with exquisite fare, and pursue their pleasure through every pleasant grove, none were more exactly skil'd than they; but that all these pleasures were no ways to bee preferred unto eternall ones, they wi'fully chuse for to be ignorant of. They were so addicted to their vaine, and ignominious pastimes, as all the joyes of the blessed seemed of small moment, but compared to them, they affected so passionat'y their delicious Wines, their Banquets, Roses, and Voluptuousnesse, that they ever dared to contemne the felicity of heaven, and made no account of all eternity in comparison of that liberty of sinning which they had; but this was a most unjust esteeme of things, as the light of understanding evidently declares, which teaches us to prize eternity at so high a rate as for its sake alone to despise



despise all other things. Therefore you have erred, the event doth plainly shew it, and the light of Righteousnesse hath not shined upon you, now it is too apparant. Many there are, who whilst they obstinately follow their depraved wayes, refuse utterly to learne what it is to goe aright, but are content to be so misled by their wilfull and ingratefull ignorance: and such as these were you, O yee miserable wretches, wherefore now crie, and howle, for you are like everlastingly to sing no other note, but *ergo erravimus, therefore wee have erred, therefore the light of righteousness hath not shined upon us.* This is the ditty of the damned soules, this is the mournfull song they shall sigh for h for all eternity.

The

*The 3. Paragraph.*

Baruc. 1.

**O** Christians, therefore take heed that you deprive not your selves of this same heavenly light, *May our Lord bestow upon us his vertue, and inlighten our eyes*, for by the least glimpse of this light of understanding, it will be no hard matter to apprehend, that wee are not to make more account of men than God; of riches then of conscience, nor to set more by humane favour, than divine; that no pleasure whatsoever is to be preferred to heaven, nor these intable things unto eternall ones. And truly saies St. Chrysostome. *He can find nothing on earth to bestow his affection on, who hath but once savoured of celestiall things.*

This light of understanding our good God was pleased should shine most plentifully on St. Iustins soule, when being advised sayes he) *to make reflection on my self, I entred into the inmost of all my selfe, and there saw with such*

such an eye as my soule afforded me,  
the invariable light of God, which  
whosoever knowes, doth know e-  
ternity, and I perceiued my selfe to  
be so farre estranged from thee, in  
an uncouth land; and not much  
unlike to this light of understan-  
ding, was that light of devotion,  
of which St. Bernard speaketh.  
Beseech for thy selfe, (sayes hee)  
the light of devotion, a bright  
Sunny-day, together with a Sab-  
bath and repose of mind, where  
like on old souldier priuileg'd  
with rest, for his long service, thou  
maist passe over all the labours of  
thy life, without any labour at all,  
in running with a dilated heart  
the way of the Commandments of  
God, whence it will arrive, that  
what at first thou underwentst  
with force and bitterneesse of mind,  
thou shalt afterwards performe  
with much sweetnesse and conso-  
lation; to which likewise the  
royall Psalmist invites us, where  
he sayes, *Accedite ad eum, &  
illuminamini.* Taste and behold  
the sweetnesse of our Lord. And  
this is the delightfull light of  
heart,

heart, that flame burning  
with the very spirit of plea-  
sure, which God makes us eve-  
ry day more and more partakers  
of, and with proportion to  
this light inkindled in our bo-  
somes : God, who is incapable  
of all augmentation, and  
and every way immense,  
doth yet after a won-  
drous manner re-  
ceive increase  
himself.

\* \* \*



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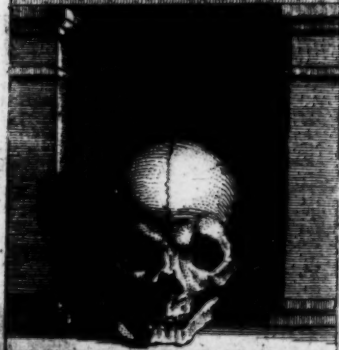
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## Embleme II.

A preparation to death



I am in a Straight betwixt  
two, having a Desire to depart  
& to bee with Christ Phil. I. V. 23.



## The second Signe Of Predestination,

**I**S a readinesse to die, which is signified by a dead mans Scoll, with these words, *Corrōtor ē duabus desiderium habens dissolui, & esse cum Christo*; I am Phil. 1. in a straight betwixt two, having a desire to be dissolved, and to be with Christ. *Et vos similes estote hominibus expectantibus Dominum suum, &c.* and be you (sayes our saviour) like to men awayting their Lord at his returne from some Nuptiall feast, that when he comes and knocks, they may straight wayes open unto him. Then sayes St G egorie, it is that our Lord doth knock, when by visiting us with any grievous sicknes, he denounceth unto us that death is neere at hand, and then wee readily  
C
open

open unto him, when we entertaine his summons with a friendly welcome: That guilty person makes small haste to open the Iudge the doore, who dares not issue out of his bodie's prison to meet with him, neither can hee with any security behold his countenance whom he knowes he hath affronted in such unworthy manner, whereas he, whom his hopes and actions have rendered secure, will presently open unto him when he knocks, he will be glad, and take it for an honour that hee calls him, and be cheerefull in the midst of teares, in consideration of his future recompence. Why then doe we not desire (with the Apostl) *to be dissolved and be with Christ*, seeing it is every wayes better, than to live here prolonging of our wofull banishment. It is impossible that he should dye ill, who hath lived well, neither on the contrary that he should dye well, who hath lived ill, and what is our life, which wee are so fearefull to be deprived of,

but

Phil. 1.

Ps. 119.



but a scene of mockeries, a sea of miseries, where, in what ship so ever we imbarke our selves, whether decked with gold, silver, and pretious stones, or but simple wood, alls one, there is no avoyding of the swelling waves, of being often dashed against the opposite rocks, and often grounded on perillous flats and shoales. Happy is he who hath passed this dangerous sea, happy he who is safely landed in the haven, and hat no more reason to complaine, who chances to dye before he is well struck in years, than one for comming too soon to his journeyes end. why then should we feare death which is but the end of our labors, the beginning of our recompence? It is the judgement of God upon all flesh, which none in former ages could ever avoyd, nor ever will in any ensuing times, all must follow as many as went before, and we are all borne on this condition, for to tend thither where every thing must go. death is the end of all, to many a remedy, and every

*Solin de mi-  
rab. mundi.*

good mans wish, as being to godly men, no other than a deliverance from all paine and griefe, and the utmost bound beyond which no harm of theirs can advance a pace. What madnesse then were it in us, to oppose our selves to such an universal decre of Almighty Gods, to refuse to pay a tribute, that is duely exacted of every one, and pretend to an exemption that is granted to none? How much more sublime is the *Christian Theology*, which teacheth us to make life the subject of our patience, and death of our desires. The Swan if we will believe *Solinus*, lives ever groaning and sorrowfull, and onely sings, and rejoyces upon the poynt of death, and so it becometh the godly to doe, who are to depart to the fruition of an endlesse joy. So did that white aged swan holy *Simeon*, welcome his approaching death with this melodious song, *Nunc dimittis &c.* Lord, now lettest thou thy servant depart in peace: and why then shou'd we lament when this poor

cos-

cottage of ours doth fall to ruine,  
as if we were ignorant that when  
this house of earth, our habita-  
tion here, decayes, God will pre-  
pare us a better one in heaven,  
a house not made by hands, but an  
everlasting one.

*The first Paragraph.*

**V**Whoever lyes in a hard,  
and painfull bed, makes  
little difficulty to rise at any  
time, onely they seek excuses and  
delayes, who lye lazing in their  
softest downe, and are unwilling  
to forgoe their warmer nests. Is  
thy life irk some to thee? I trust  
then thou wilt not be sorry to  
passe to a better one; hast thou  
thy hearts content? in my opini-  
on then it is high time for thee  
to close up thy dayes, before thy  
prosperity overwhelme thee (as  
it hath many more) with some  
disasterous ruine at the last:  
Wherefore (sayes *Tertullian*) we  
are no wayes to fear that which

2. Sig. 20      *The Christian*

secureth us from all other feares. God delivers that man from a long torment, to whom he allowes but a short terme of life. Which consideration made the holy Martyr Saint *Cyprian*, when the Emperour *Valerian* pronounc'd this sentence against him: *We command that Thracius Cyprian bee executed by the sword;* to lift up his hands and eyes to heaven, and cheerefully answer, *God be ever prayesd, who vouchsafeth to deliver me from the fetters of this body of mine.* St. *Ambrose* could not but wonder at some, who when they were to die, would rather expect till they were thrust out by force, than leave their bodies prison willingly; and what is there in this world & life, sayes he, but strife, with anger, lust, and gluttony, and the like? Of the same opinion was St. *Chrysostome*, when he demands: O man, what canst thou say? Thou art invited to a Kingdome, to the Kingdome of the sonne of God, and art thou so stupid to stand shrugging at  
it

*Lib. de bono  
morte.*

*In c. 1. ad  
Colos.*

it like a lazy sluggard, and doubt whether thou shouldst accept of it or no? If thou wert dayly to expose thy selfe for such a fortune to a thousand deaths, oughtest thou not to encounter with them all? And whilst there is nothing, thou wouldst not attempt to gaine some petty Princedome on the earth, wilt thou not outdare a thousand swords, wilt thou not leap into the fire, to become a joynt-inheritor with the onely Sonne of God? nay out of a too inordinate love unto this body of thine, thou dost even lament and weep for to bee taken hence, and clingst unto the poore commodities of this present life; can it be that death should appeare unto thee such a horrid thing? Without doubt th negligence, and pleasure thou livest in is the cause thereof, for those who live in misery, desire nothing more than to be freed from the thrall of living, and flye away to rest. Me thinks we can be compared o nothing more fitly than to birds,

sluggish young ones, who by their good wills would never leave their nests, and yet the longer they abide in them, the more faint and unweldy they become, and with good reason I compare this present life to such a nest, whose best materials are straw, and dust, for shew me your most magnificent Pallaces, and even those Courts of Princes which shine the brightest with burnisht gold, and precious stones, and I will account them nothing superiour to the swallowes nest, since at the first approach of winter you shall behold them all come dropping downe.

Even so (*S. Crysostome the golden Orator*) even so it is, at last they must all fall indeed, and we for company, and for the most part they are the safest who get the soonest downe. In which regard the wise man congratulates with the Iust, that he was ravished away before malice had infected his understanding, and the *Angels* so sharply reprehended him who shewed such unwilling-  
ness

nesse to dye : *You are afeard to suffer* (sayd he ) *and will not depart,*  
*what shall I do with you ?* He hath  
no faith of the future resurrection,  
who makes no speed to a better  
life. If our house threatned us  
with ruine, should wee not all  
avoyd it presently ? if our Ship in  
the midst of a stormy Sea, should  
be in danger of making wrack,  
would not our longing wishes be  
all set on land ? In this world we  
heare the fearefull cracks of ru-  
ines every where, the dreadfull ro-  
ting of Stormes and tempests on  
every side, and why then doe we  
not seek to make for land ? Why  
doe we not retire our selves unto  
our heavenly Father for securi y,  
where all our deare friends expect  
our comming, secure of their own  
safety, sollicitous of ours ? O hap-  
py dead who die in our Lord, in  
that they rest in his bosome as if  
they dyed, and in that delightfull  
slumber do dye no otherwise, than  
if they went to rest. So St. Steven  
in the midst of such a violent  
shower of Stones, of such a noise  
and murmur of those that stoned  
B s him,

Acts 7.

Iohn 11.

Leut. 31.

Psal. 136.

Apoc. 4.

him, did notwithstanding fall asleep in our Lord, as the Scripture testifieth. The like our Saviour himselfe affirming of *Lazarus*, whom he loved so well, *Lazarus amicus noster dormit*; So *Moses* the holy servant of Almighty God at his appointment dyed, and even as a tender mother kisses her child thats sleeping in her armes, and with deare imbraces laies him downe to rest, so there wants not some who affirme that passage of Scripture to beare such a sence as if God should have taken *Lazarus*, like a sleeping infant in his armes and in midst of his tender kisses, and imbracements, layd him downe in *Abrahams* bosome, as in a bed to rest: for so, *cum dederit dilectis suis somnum, ecce hereditas Domini*; when hee hath layd his beloved to sleep, hee bestowes on him) his inheritance; thrice happy are such dead as these, of whom the Spirit can say, *from henceforth now they rest from their labours, for their works follow them*, no otherwise than Servants doe their Lords, children their Parents,



rents, Noble men their Princes, & attend upon them even to the very throne of God. They usher and conduct them to Gods supremest Court, where never any attendants under their ranke and dignity are admitted in, whosoever then is predestinated to everlasting life, will prayse death as the most excellent invention, which nature hath, as knowing that they can arrive unto it by no other way. And such a one who is alwayes prepared to dye, will keep himself in appetite by such like Discourses as these.

*The 2. Paragraph.*

WHY should I feare to dye; 'tis but to goe the way which my Fathers went before, nay more, the common beaten road of every thing: What priviledge is this, which I alone of all others doe pretend unto, when I doe shunne to dye? Had I not better doe that willingly, which I must doe whether I will or no? since the performance is light of that which is  
- willingly

2. Sig. 26      *The Christian*

willingly undertaken, and necessity gives place, where our will becomes a party. Rather why should I not embrace that willingly, by benefit of which I shall cease to be mortall, which I have unwillingly beene so long, I received my body upon no other condition, than to restore it backe againe, and am to restore it for no other end than to resume it againe to my more commodity. I have been detained hitherto from beholding of my God, onely by the tardinesse of my death, which is but the fore-runner of that better life, and that day which so many stand in feare of, as the last of all their life, is but the birthday of an eternall one, and I take it no wayes heavily, that the Sunne sets upon me here, since I expect the dawning of a light againe, which never shall be obscured by any gloomy night. O how gladly shall I embrace that day, which shall assigne me my habitation, and replant mee in Paradise, delivered from hence, and loosed from those bonds which detainnd

detain'd me here so long? I am  
not ignorant that I stand guilty,  
and convicted of many crimes,  
but thy mercy, O my God, is an  
Ocean, and a boundlesse sea: in-  
to which death shall bee no rea-  
dier to precipitate me off of this  
turf of earth, whereon I stand,  
than I to commit my self unto the  
vast bosome of so deare a sea, as  
shall set a period to all the mise-  
ries of my mortall life. O God,  
that death would mend its pace;  
it can never come so suddenly, so  
at unawares, as not to finde mee  
ready, and desirous to goe to rest;  
I am not such an enemy of repose  
to bee sorry when a holy day  
comes, which may bring with it  
a cessation from troubles and af-  
flictions, but will rather rejoyce  
for so good an opportunity, of  
shutting up this wretched shop of  
life, fraught with so many and  
innumerable miseries, to shake off  
the heavy yolk of death, and for-  
tune, and begin with a day which  
shall never end in night. O what  
happy tidings will it be to heare,  
that my King calls for mee out  
of

of this prison where I am, and ranks me in a state of higher dignity. Open but the cage unto a bird, and there will be no need to chate it out, but it will flye out of irs owne accord: Even so I will willingly issue forth into those azure plaines, as one who long since have beene over cloyed with life. Touching the place, or hour of my death, I am nothing solicitous, let him who made mee dispose of me as hee please, his will shall be both the rule of life and death to me, neither can I expect any thing of him, who is all goodness, but the best. And is it not in the potters hands, as well to frame the vessell on his lathe wheele, as to new mould it, if it seem good unto him? I am a vessell of that great potters making, and what reason have I to complaine, if he who made me please to unmake me? or to speak more properly, to make me new again, and render mee happy, who was miserable before? Is hee pleased to have me live? then I will live as long as it pleases him: Is he

he pleased that I should dye? I  
 I will not desire to have my  
 death respited a moments space;  
 both my beginning and ending  
 are wholly depending on his ho-  
 ly will. Wherefore I will not  
 onely embrace willingly, but also  
 gladly whatsoever he shall ordain.  
*Mihi vivere Christus est. & mori* Phil. i.  
*lucrum*; for unto mee to live is  
*Christ*; to dye is *gaine*. I love thee,  
 O my most amiable God, & desire  
 yet to love thee more ardently:  
 O that my heart might wholly  
 melt away in the flame of such  
 a love, since nothing can make  
 me happy beside thy selfe. And  
 when and where, O my God,  
 shall I take my flight hence unto  
 thee? I will follow thee, O most  
 loving father, and at neerer di-  
 stance thou shalt call mee, the  
 more readily I will obey thy  
 call.

*The third Paragraph.*

**T**HIS feeling he hath of death,  
 who desires to bee transported  
 unto heaven, and live with *Christ*,  
 neither

neither is this such an uncouth thing, for as a Physitian (sayes *Theoph, last*) when hee perceives his patient to have an aversion from the food and physick which he doth prescribe, doth first take an assay of them himselfe, to encourage his patient to an appetite; so Christ vouchsafed to taste first of death himselfe, that Christians might have no horreur of dying after him. And why then dear Christian, tho thou be of nature never so timorous at the apprehension of death, wilt thou not put on such a resolution, as that which I have set before thine eyes, and with an assured and undaunted mind, burst forth into these exclamations; *Calicem salutarem accipiam; & nomen Domini invocabo. I will receive the cup of salvation, and call upon the name of the Lord.* I cannot deny but it is a bitter one, yet it is no other than that which my Saviour drunk of unto my health, upon his bloody Crosse, and lette to me to pledge. It is no other than that fatal cup of death, which  
Christ

*Psal. 116.*

Christ dranke out of his owne free election, and all others must drink of inevitable necessity, and why then should I alone refuse it? All whose lives have a beginning must likewise have an end, but to begin a fresh a life againe which never shal have end. What a vaine feare then is this that startles me? what a silly pensiveness that tempts my constancy? *Calicem, quem dedit mihi Pater, &c.* and shall I not drink of the Chalice which my father hath presented mee withall, which Christ himselfe hath dranke of to me, and fild me out again; am I a mortall man, and shall I not learne to die? *Alexander* lying once dangerously sick, some of his friends more solicitous than needed for his health, advised him to beware of *Philip* his Physitian, as one who had a designe to poyson him. The King, the next time the Physitian visited him, with a potion he had prepared to administer unto him, did no more but receive the potion in one hand, and reach him out

out in the other the letter to read, containing the advice which his friend had given him, and whilst he prepared himself, to drinke it off, hee stedfastly regarded the Physicians face, to note whether in the reading thereof he might discover any signes of guiltinesse, but perceiving the innocencie of the man, from the constancy of his countenance, without any more delay he drunke it up. in this manner receiving that cuppe which Christ my onely Physitian and Saviour hath ordeyned, and presented me withall, to cast me into a profound, and quiet sleep, I will fasten my eyes upon my Physitian whilst I drinke it off; I will stedfastly regard the countenance of my crucified Lord, wherein I shall read written in lively Characters the countenance of that infinite love he beares me, and with a constant and unappalled mind will I drinke it up: which will conferre so much the more of health, the more affectionately



nately I shall welcome it. And  
thus (deare Christian) death  
when it arrives, will easily be  
overcome, if before it ar-  
rives, we arme our selves  
against the feare of it,  
by often revolving  
it in our me-  
mories.

\*\*\*



The



Embleme. 3.

Frequenting of y<sup>e</sup> Sacrament. 3.





## The third Signe, Of Predestination,

**I**S the frequent use of the holy Sacrament, which is exprest by the sacred Eucharist. The words, *Hic est panis de caelo descendens, & si quis ex ipso manducaverit non moriatur.* This is the Bread that came downe from heaven; he that eateth thereof shall not dye. It is said of the ancient Christians, that they persevered in the doctrine of the Apostles, and communion of breaking bread, as it hath beene piously observed, that with proportion, as this custome grew cold in the primitive Church, so their fervour of Spirit, the fire of Charity, and consequently all sanctitie decayed. It is wonderfull how the devill bestirs him here, and what plots the crafty

crafty enemy hath on foot, to divert as many as is possible from the frequent use of the holy Eucharist. What barres doth he not set in our way, what pretensions, what impediments doth he not devise to hinder us? Now he suggests unto us doubts in poynt of faith, which when he sees us with a kind of horrore to reject, he then perswades us to abstaine for reverence sake, or would make us believe, that we should find the more gust in it the more seldome we frequent it. If this does not take, he proposes to our imitation the example of some (otherwise good Christians) who in this are nothing so assiduall as they ought, then he objects what men will say, and what offence they may conceive thereat; now he will pester you with a world of businesse, now store you with plenty of strange cogitations, and scruples of conscience, and now againe set you at mutuall jarres with others, whilst he blowes the coales of hate and dissen-

diffention. He renders ones minde dry and aride, and soaks out of it all gusts of spirituall things, and others troubled and disquieted: so that nothing is more irksome unto it than to put himselfe in way of preparation to the holy Sacrament: In a third, if he can prevaile no other way, he musters up whole troupes of extravagant thoughts, that so at least he may exclude him from this sacred banquet. Some other there are againe whom he deceives under I know not what religious pretext, and perswades them at least to defer it, though not to omit it quite: and thus the wicked impostour coynes a thousand false pretences, and shift, to eferre from day to day the frequentation of the holy Sacrament, and heaps delay upon delay, addes purpose to purpose: appoynts this day, then the next, whilest in the meane time both weekes, moneths, and years are passed over by us without repairing unto our Maker, unlesse it be  
very

very rarely, and then too only of  
force and necessity.

*The first Paragraph.*

*Luke 14.* **E**T ceperunt omnes simul excu-  
sare: and they began all to  
excuse themselves, saith the Go-  
spell. This had bought a farm,  
this a yoke of Oxen, that other  
was newly married, so that none  
is at leasure to repaire to Christ:  
but examine these excuses, and  
for all their faire glosse, you will  
find them meere sencelesse ones,  
for what were it for one of us,  
for a short houres space to leave  
his cares at his farme, his oxen  
in the stable, and his wife at  
home, and apply our selves to  
that which so neerely concerneth  
our salvation; If wee were re-  
quested to prune a vineyard, or  
to till the ground, we might with  
good reason chuse rather to  
sleep at home, than work abroad:  
But when we are invited to a  
banquet, to be guests of our  
Saviour Christ, where our food  
is to be no other than himselfe,

to

y of  
to excuse our selves, and refuse  
to goe, shewes a most rusticall  
behaviour, and speakes us either  
extreamly mad or impudent.  
We should appeare right *Adams*  
off-spring, if we shund God Al-  
mighties sight, when he were  
angry, but to avoyd him thus,  
when out of his great mercy he  
beholds us with so gracious an  
eye, when he calls, and loving-  
ly invites us to his Table, so  
richly furnished with all celestial  
rarities, is the part of brute  
beasts, and not of men. But to  
set off our excuse with a fairer co-  
lour, we pretend nothing disho-  
nest, or lesse becomming us, as  
theft, adultery, or the like, but  
excuse our offence and negli-  
gence with as faire pretences as  
can be imagined. For what harm  
is there say you, in matrimony,  
and the solicitude of our dome-  
sticall affaires, in buying cattell,  
purchasing of land: and what  
good can there be in these, when  
once they avert us from the  
soveraignst good of all, from our  
soules salvations? We are so to

C

cherish

cherish our bodyes as our soules receive no detriment the while, so to purchase land, as not to deprive our selves of Heavens; when we are invited to this great supper, we ought presently to goe, laying aside the care of all other things, no thought of our farmes, our oxen, our wives, no solicitude of any buinesse ought to interrupt us then, when we entertaine discourse, at this royall banquet with the King of Angels, but also many many times we become so impudent as not to be ashamed to answer flatly, *non possum venire*, I cannot come, and what is that but to say, *I will not come*; Oh deare Christians, is this the way think you, to obtaine his favour? miserable as we are, and to none more injurious than to our selves, what is this but to flye from the fire when we freeze for cold, to abuse our Physitian when we lye desperately sick, the more needing his helpe, the lesse sensible we are of our owne infirmity, and to have the sweet and deli-



delicious Manna in loathing,  
whilst we passionately long after  
*Garlick and Onions*. God for-  
merly signified unto the people  
of *Israel* by *Moses*, that they  
should gather Manna every day,  
except the Sabbath, on which they  
were appointed to take their rest.  
This holy Sacrament is our Man-  
na by infinite degrees more ex-  
cellent then theirs which wee  
may take our fill of during our  
tearme of life, till the Sabbath  
of death invite us to our rest.  
But what doe we the while but  
imitate our first parent, for as he  
(sayes *Gerson*) not eating of the  
tree of life whilst hee might, was  
afterwards justly punished in be-  
ing debarred to eate of it, when  
he desired it; So we behave our  
selves so fastidiously, as we will  
not approach unto this holy re-  
fection, whilst we may, but  
whilst we gladly accept of the  
least invitation to anothers  
board, we never come to this of  
our Saviour, but very rarely and  
much against our wills. We are  
negligent in nothing so much as

3. Sig. 42      *The Christian*

Prov. 6.

in the point of our salvation, in this we are onely carelesse, in other things we are vigilant enough. For this respect God in these words sends us to schoole unto the Ant, *Vade ad formicam spiger, & disce sapientiam.* Goe O thou sluggard unto the Ant, and learne wisdom of her. This little creature can tell onely by instinct of nature, that winter is no fit season to make provision in, and therefore it provides its selfe of food in the summer, which it hoords uptill then, how far more diligent ought we to be than they, since our Saviour commending unto us this food of immortality, doth affirme that, *Si quis manducauerit ex hoc pane, vivet in aeternum.* If any shall eate of this bread, hee shall live eternally. Wherefore those who are predestinated to this eternall life, never cease to make provision of this vitall food, against the winter of ensuing death, and this was his intent who bequeathed this Sacrament unto us : not to be adored,

adored, but to nourish us, and as we maintaine our bodies health, by duely receiving of our corporall food, who otherwise by that naturall heat which is predominant in us should be consumed away, so likewise the soule by repairing often to this food is conserved in life, which otherwise would be destroyed by the impure fire of his concupiscence. Hence it is that Saint Innocentius so carefully admonishes us, to take heed least by deferring too long the receaving of this holy Sacrament, wee might incur the danger of a spiritual death And S. Hilarion to the same effect, it is to be fear'd (sayes he) least those who farre absent themselves from the body of Christ, be likewise far estranged from their salvation; For whosoever abstaines from sinning, ceaseth not to communicate, but this is that which we desire, this is but our common impediment, we rather chuse to abstaine from holy communion, then from sinne, and will sooner leave

### 3. Sig. 44      *The Christian*

John. 6.

of to frequent this table, then our  
*lewd behaviour.* Even this way  
 which of all others our Saviour  
 invented as the most sweet & ef-  
 ficacious, we cannot be brought  
 to correct our manners, and a-  
 mend our lives. We believed the  
 lying Serpent affirming to us, we  
 should become like to God, and  
 yet hardly credit our Sav our the  
 truth it selfe, who assures us that  
 by eating of this food, we shall  
 be changed into him, *Qui man-*  
*ducat meam carnem & bibit meum*  
*sanguinem, in me manet, & ego in*  
*eo,* Our Saviour Christ appoynts  
 us to receive this Sacrament in  
 memory of his death, and who  
 can doubt but he commends  
 withall the often frequenting it,  
 yet we who on the one side can-  
 not but approve his ordination  
 as most just, on the other trans-  
 gresse it by our tardy receiving  
 it. All the holy fathers commend  
 most earnestly unto us the fre-  
 quent use of this holy mystery,  
 and wee attribute much unto  
 their counsel and authoritie, but  
 more unto our owne vicious  
 inclinations;

inclinations ; wee have many Saint-like and holy men for guides, we see the lights of their good examples, but will not follow them,

*The second Paragraph.*

**I**F as often as one received the blessed Sacrament he should improve by some great summe of money his temporall estate, there were no need to perswade any to frequent it oft, none but would bee sensible enough of such golden reasons, nay it would be rather requisite to take some order to repress the multitude of communicants, than to invent motives to incite them for to come. Miserable blindness ! wee see gold, and are taken with it, and we despise the hidden treasures of the Eucharist, onely because we doe not consider them. And what is all the gold in the world, but a little dust compared to this peerelesse Jewell, which no living creature can value to its worth ? This

sacred Eucharist protecteth us from committing deadly sinnes, it enervates the vicious propensions of the mind, enlightens our understanding, excites our will, sereneth our conscience, armes us against the assaults of the enemy, enables us to withstand adversity, defends us from falling in prosperity, and carefully directs not to fail in going right. This holy Sacrament gives us a pledge of future glory, and withall begets in us a contempt of death, and a desire of Heaven, the moderation of our passions, a horror of sinne, a love of vertue, an entire victory over our selves, and perseverance in good. But you will say, perhaps my minde is so aride, vaine, tepid, and defiled, as I even tremble to repaire unto it. This excusation is either evill, or none at all, the more of these imperfections thou discoverest in thy selfe, the more necessary it is thou shouldst frequent this holy Sacrament. Is thy mind polluted? make haste then unto  
this

this Sacrament, which is the very fountaine of purity. Art thou ill disposed? it is a soveraigne remedy, an approved antidote against all the diseases of the mind. Art thou hungry? behold the bread of Angels. Art thou benumbed with cold? make speed unto it, it is an ardent fire. Doe thine enemies molest thee? take courage, this Arsenall will furnish thee with all sorts of weapons to defend thy selfe. Art thou sorrowfull and afflicted? this is that wine which cheeres the hearts of men. Dost thou seek often dainties? they are no where to be found but here in this banquet, the repast of Kings. Dost thou long to bee in heaven? here thy charges are defraide, here thou wilt be furnished with farre better provision for thy journey than *Elias* was, travelling towards Mount *Horeb*: If the very touch of our Saviours garment could stop a bloody fluxe, what disease is there which the touch of his sacred body cannot cure? But I am unworthy, you will reply again, who

C 5                      approach.

approach too often to this sacred Communion, which I can never receive with reverence enough. Deare Christians for his blessed sake, let us not entitle our want of reverence to our slothfulness: believe Sr. Thomas that Angelicall Doctor, *melius est ex amore accedere quam ex timore abstinere*. It is better to repaire to it out of love, than to abstaine for feare: And Saint Ambrose interpreting these words of our Saviour, *panem nostrum quotidianum da nobis hodie*, of the blessed Sacrament; If it be our *dayly bread* (sayes he) why is it a yeare before you receive it? rather why doe you not receive that *dayly*, which *dayly* will profit you? live so as you may worthily receive it every day, for hee who is unworthy to receive it every day, will not be worthy to receive it once a yeare. And in another place, if our Saviours blood (sayes he) as often as it is shed, is shed for the remission of sinnes, I ought alwayes to be receiving, that alwayes my sinnes may be remitted me, and it behoves



behoves me who ever sinne, to be  
ever providing mee of a remedy.

*Gennadius Marsiliensis* sayes, I *Lib. de*  
neither praise nor dispraise the *dogm. Eccl.*  
custome of communicating every *cap. 13.*  
day; but this I would advise and  
counsaille all to communicate every  
Sunday, alwayes provided that  
wee come with no determinate  
will of sinning any more, which  
kinde of preparation is more easily  
prescribed, than the riddance  
of our mind of all affection to  
any vitionusnesse, that is, never  
thereafter to offend God more;  
for certainly he should shew him-  
selfe very ungratefull towards his  
Maker, who would not at least  
have a will for his sake never to  
staine his conscience with any sin,  
for touching such as these, the  
Master of the feast with good  
reason professed, *dico vobis quod*  
*nemo virorum illorum gustabit ca-*  
*nam meam.* I say unto you, that  
none of those men shall taste of my  
Supper. But alas, O Lord, are  
they not the selfe same men who  
refused to taste of thy Supper, and  
dost thou now decree it in punish-  
ment

ment of their offence? Even so it is, that which they desire is their owne torment, and what wickednesse they voluntarily embrace, is nothing else but their owne punishment. *Samaritans* being oppressed with the misery of a grievous famine, the Prophet *Elizaeus* foretold that shortly they should see the price of corne incredibly abated: whereupon one of the Nobles in deriding his Prophecie *Si nubes pregnantissima frumenti pluant, nunquid ideo farina tam vilis erit p. etii*: If the clouds, (said hee) should bee great with corne: and raine it downe upon us, yet it would never be sold at so vile a price; to whom *Elizaeus* answered: *Thou shalt see it with thy owne eyes, but shalt not eate of it*, and so it came to passe. This is right the punishment of many in these days, they see plenty of this heavenly bread but never taste of it. They see men communicating in every Church they looke into, but Communicate not themselves: They are bid *Depart*; because they will goe whether the Priest will

will or no. They are excluded from this holy Table, for no other reason, but because they exclude themselves.

*The third paragraph.*

**A**S for the Holy men to be deprived long of this bread of Life, they like true Sonnes of GOD interpret it as a signe of their Fathers high displeasure, and indignation: farre they are from neglecting any occasion of receiving it, for they are not ignorant with how great and Fatherly a providence Almighty G O D hath provided for every severall Creature their proper food; Eagles prey on lesser Fowle, the Whale devours the lesser Fish, the Lyons other savage Beasts, Horses and more Domestick Cattell feed upon Oates and Hay. And for Man, bread growing  
on

on the Earth is ordained for Food of such as have no higher ambition but to bee sonnes of men; but for those who aspire to become sonnes of God, this bread descending from heaven is their chiefeſt ſuſtenance; this celeftiall bread, this bread of the Sonnes of God, this bread of Angels with an ardent deſire, with a humble affection, with a tender reverence they receive moſt frequently, and rather chuſe out of piety to incur the note of preſumption by declaring themſelves Children, than of enemies, out of a too faulty baſhfulneſſe. During which banquet, if our bleſſed Saviour ſhould addreſſe his ſpeech in this manner to any of the number of predeſtinate: Conſider ſeriously what I have ſuffered for the love of thee, thou mayſt well count the thornes my head pierced, but canſt never number thoſe torments I have ſuſtained for thee in every part of me beſides; my body was all goard with bloody whips and nailes; but  
how

how much my heart hath suffered  
is beyond expreffion. It was  
little leffe than a death, I suffered  
for thee even in the garden, when  
the anguith of my minde drew as  
much bloud from mee, as the  
Souldiers afterwards in my fla-  
gellation: And now confider with  
my felfe, what mine enemies  
inflicted on me, when even my  
best friends spared me not; thou  
knowelt upon how hard a bed I  
was content for thy fake to ren-  
der up my Ghost, and my love  
(that thou maift know what an  
ardent one it was) would resolve  
on no death to dye for thee, but  
the moft bitter and ignominious  
of all, when it finding none  
more bitter and ignominious  
than the Crosse made choyfe of  
it. And thus behold how I have  
dyled for thee, and have been ftill  
ready to dye for thee a thoufand  
times; Wherefore tell me, what  
wilt thou fuffer for mee againe?  
if thou defireft that my love to  
thee fhould be perpetuall, thou  
muft love me againe, who have  
fo loved thee. For my part, I  
have

have loved thee unto death, even unto the death of the Crosse, it rests that thou wilt declare, how farre thou wilt extend thy love for me againe. Who now all of that happy company will not presently answer him, all bathed in affectionate teares, even unto the death, O my most loving Ebd, even unto the Crosse it self, so it bee thy divine pleasure my love shall extend it selfe: And who shall grant unto me that happinesse to dye for thee, O *Iesus*, my sweetest *Iesus*! or who am I, that I should be thought worthy for to dye for thee! O what a love was this of thine my dearest life, that thou wouldest suffer thus, that thou wouldest dye thus for me, without any the least merit or desert of mine, such sighes as these, such most chaste aspirations use commonly to bee the table talke at this sacred banquet, and thus a soule becomes intimately united unto Almighty God.

For which reason wee place this frequency of Communion ( provide

vided that our affections be sincere at least, though otherwise not so inflamed as wee could wish ) among the principall signes of Predestination. But alas, there are but too many Christians yet, who whatsoever is delivered to them by way of Sermon, or of written books: are so dead asleep in the Lethargy of their deboyshd lives, as neither the examples of the more pious sort, nor admonitions of holy Saints, can stirre them up to a more frequent use of this holy Sacrament.

O Christians, what Rocks of Ice, what deadly cold is that which freezes up your hearts, that thus you avoyd the comfortable beames of this all-cheering Sun? Do you not perceiue that this is nothing else than the meere stratagems of your enemy, who endeavours all he can to extinguish wholly in us the fire of this divinest love, to the end that being all stiffly frozen with this pernicious cold of mind, we may live no otherwise than

then if we were wholly dead, perish in the filth and sordidnesse of sinne, and never arrive to the kingdom of the living? but those who love our Saviour Christ with constant affections, are delighted with nothing more than in often repairing to him: for as *Cassiodorus* saith admirably well, *Inaudita est dilectio que amicum amat, & praesentiam ejus non amat.* It is such an affection as was never heard of, that one should love his friend, and not be delighted in his company.

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The

Embleme IV

Renouncing All  
Worldly things.

What things were gaue some  
thoſe counted loſſe for Chriſt  
Philippi. 3. v. 7.



## The fourth Signe, Of Predestination,

**I**S an irre renunciation of all  
we have, which hath for its  
Devise, a bare Altar dispo-  
led of its ornaments with this  
Motto, *Quæ mihi fuerunt Lu-*  
*cra, hæc arbitratus sum propter* Phil. 3.  
*Christum detrimenta: But what*  
*things were gaine to me, those I*  
*counted losse for Christ. Our Sa-*  
*viour proclaims aloud; Qui non*  
*renuntiat, &c. whosoever re-*  
*nounceth not a* l he stands posses-  
of, cannot be my Disciple. Hee  
commands to relinquish all, hee  
counselts us to dispossesse our  
selves of every thing, and wh  
then that hath any Christ an  
blood in him, but will put on  
this resolution. I had rather  
become poore than Gods  
enemy; I had rather be depri-  
ved

4. Sig: 60      *The Christian*

ved of all my substance then of his holy grace.

Poverty hath made many merchants, not of spices, Draperies, or such commodities, but of heaven, *Simile est regnum celorum homini negotiatori, &c.* The Kingdome of heaven, (saith our Saviour) is like a Merchant travelling in quest of richest pearles, who having found one more precious than all the rest, goes and sells all that hee hath to purchase it. And such a Merchant as this is so farre from thinking he hath received any detriment by departing with all he had, as he accounts his stock exceedingly improved, by the purchase of a Jewell of such inestimable price. He but receives a bill of exchange of our Saviour Christ upon the delivery of those slight commodities, the payment of which will render him happy above measure, he hath the whole Kingdome of heaven mortgaged unto him upon the venture of a small summe of Gold, and purchases himselfe  
a mighty

a mighty Kingdome, not onely with leaving a few acres of land, but also by his preparation of minde of leaving it. The owner (saith St. *Chrysostome*) of such a pearle, though it lye concealed in some small cabiner, and all be ignorant of his treasure, is not ignorant himselfe how rich a man he is. We come into the world to traffique, and not to spend our time in idlenesse, neither is there any one so poor and needy who hath not sufficient to advance his fortune by this merchandise, (since as Saint *Austen* saith, God onely requires our selves, and cares not but in regard of our selves, for any thing we have) nor any one so rich and wealthy, who in prudence can thinke much to depart with all he hath to purchase such an inestimable gemme. Yet this is a kinde of traffique, which exacts not so much of us, to depart from our goods, as to bee ready when occasion shall be offered to depart from them, it consisteth not so much in depriving

us of our substance, as in bringing us to this resolution: rather to spare our soules than money, when need requires, to become a begger, rather than an enemy of God. It farre more becomes us to be prodigal of our moneys to save our soules, (either in freely bestowing it, or bearing patiently the losse thereof) than to be prodigall of our soules, and save our money. And this wee avouch to be a signe of Predestination, which not onely by the light of Christian faith, but even of reason it self doth manifestly appear.

*The first Paragraph.*

**S**tripo having lost together with his Countey, his wife and children, and escaping himselfe, the onely, but happy remainder of the publike ruine, was demanded of *Demetrius* whether he had lft all hee had or no? To whom he answered, he had lost nothing at all; for *Omnia mea mecum sunt*, I carry  
with

with me, saith he, all the goods I have: The like *Bias* (in the like mischance,) affirmed of himselfe, that he carried his substance not on his shoulders, but in his breast, not where mens eyes might see it, but where their minds may judge of it. This contempt of earthly things, which in Heathens was accounted the signe of a great spirit, in Christians is an assured signe of Predestination to eternall life; and he is a valiant souldier indeed of Iesus Christ, who after some mighty losse can say, *Omnia vica mecum porto*, I beare all my riches along with me; my God is all.

It is reported of St *Francis* of *Assisum* that with incredible delight he passed over whole nights together, in the onely consideration, and with often repeating of these foure short words, *Deus meus & omnia*, My God and all. The example of which admirable Saint we ought all to imitate, and to glorie with him in all our necessities, in saying, *Deus meus*

*meus & omnia.* Let others seek after what other things they please, let them be taken and delighted with what else they will, I seek for God alone: God is onely my desire, all my delight, *O Deus meus & omnia.* I freely resigne to others all share in honours & all my part in whatsoever pleasures and delights; give me my God, and I shal have every thing. I surrender whole worlds to others, and envy them not their mountaines of gold, and precious stones; I care not for their exquisite delights; my God is unto me in place of all. There is nothing so good, nothing so delicious or so fair which the chiefeft and supremest good doth not surpasse both for good, faire, and delicious by infinite degrees; *O Deus meus & omnia!* Alas how many desires do often inflame my breast? with what severall fires, for the most part doe I burne, what a tide of various fancies doe carry my heart away, insomuch as like the frantique youth in the Gospel, sometimes



times I am dragged into the wa-  
ter, sometimes into the fire, and  
what are all these things which I  
pursue with so much eagernes,  
but vaine, fading, and for the  
most part infamous, such we  
never have any long assurance of,  
but either they soone dye unto  
their owne, or he must dye to  
them. O my God, my love, and  
my all, what is it that I can pos-  
sibly desire, whose want thou  
canst not abundantly supply?  
O God art thou not all unto  
me? my drink, my food, my rest,  
my joy, my pleasure, the height  
of all my honour? O God, thou  
art all and more than all to me.  
For though I feed on those vi-  
ands which most take my appe-  
tite; refresh me with that drink  
which best relishes my taste;  
enjoy that pleasure which most  
affects my mind; yet what is all  
this feeding, this refreshing, this  
joy to me? *Deus meus & omnia.*  
Ah one refreshing of thine, one  
enjoying of thee, is to be refre-  
shed indeed, is to enjoy the quin-  
tessence of every good. But in

AAs 20.

the meane while, labour oppres-  
 seth, grieve afflicteth, cares di-  
 stract us, our riches diminish,  
 our friends forsake us, our lives  
 consume away, and we become  
 the subject of others injuries and  
 scorne: *Nothing of all this tou-  
 ches my feare* (sayes the holy A-  
 postle) *neither doe I make my  
 life more precious than my selfe, so  
 that I may consummate my course,*  
 neither can all these, though they  
 altogether rush upon me, any  
 wayes indammage me, if God  
 that soveraigne good undertake  
 but the defence of me, *Deus me-  
 us & omnia.* Thou art unto  
 me, O my good God, O good-  
 nesse it selfe, rest in my labours,  
 pleasure in my grieve, security  
 in my cares, and the onely true  
 riches in my poverty. Thou art  
 my strong Bulwark against all  
 the furious assaults of men, thou  
 art my refuge whatsoever evill  
 oppresses me, and finally thou  
 art all unto me whatsoever I can  
 wish for, or desire. All aboun-  
 dance which is not God, I will  
 account but as meere beggary.  
 Wherefore

Wherefore then doe we seek to quench our thirst with these muddy streams, when we have so Cryſtall a fountain head as this, where we may drink our fills? In having God we have all whatsoever we can desire. If poverty afflict any one, if fortune frowne upon him, as his joy may be lesse, so certainly will be his griefe; when fortune can challenge nothing of him as its own, nor death bereave him of any thing that is another mans.

*The second Paragroph.*

**N**either doth this poore man yeeld to him in felicity, who being rich in his possession, is yet contented with nothing, that he hath, since he keeps his riches in his Coffers not in his heart, and would never pine away for sorrow should he lose it all, for, *Sine dolore amittitur quicquid sine amore possidetur, quæ verò ardentè diligimus habita, gravitèr suspiramus ablata*, we lose that without grief (saith St. Gregory)

which without affection we enjoyed, and onely sigh grievously to depart with that which wee loved tenderly whilst we were possessed of. But that good which can onely render others so, none can be possessed or bereaved of against his will: Neither is any thing to bee accounted good of which we may ever be deprived of. Goe then Satan and counterfeite thy selfe a messenger, the family of most patient *Job* is not so wholly extinguished yet, as there remaine none of that lineage who can renounce all they have. Run therefore and cry as loud as thou wilt, tell such an one, you have lost all you had, you are wholly impoverished; heare what an answer he will give, *Nisi ego idem, fortassis illa me perdidisset.* If I had not lost it, perhaps it would have proved the losse of me; I am but so much the lighter to goe on my way towards heaven. God in freeing me from a deere, but perillous burthen, hath best provided for my security, wherefore I will

will not account that my losse which God intended for a benefit. And why should I to no end and in vaine afflict my selfe for it? I knew when I possessed it I must forgoe it once, and now I am the more mine owne, when I can say that is mine owne no more. Dost thou heare this O Christian? and thou too, dost thou heare this, O thou hellish fiend? This discourse, this feeling; have they of their riches who are predestinated to everlasting life; neither can they ever lose so much, as not to retain this liberty to say; It is no losse we sustain, but onely a gainful kind of trade, where for a little expence we purchase our selves unvaluable wealth, we buy heaven for a small portion of ground we tread on.

Embleme V.

Patience in Tribulation



Blesed are yee y<sup>e</sup> weepe  
now for yee shall laugh

Lucke. 6.V.21



## The fifth Signe Of Predestination,

**I**S patience in the midst of long  
affliction, signified by the pric-  
ky Rose-tree, with the word,  
*Beati qui nunc fletis quia ridibitis:*  
Blessed a eye that weep now, for  
ye shall laugh. *Abraham* objected  
to the rich Glutton in his tor-  
ments, *Recordare fili quia recipisti*  
*bona in vita tua, Lazarus similiter*  
*mala, nunc tu cruciaris, letatur*  
*Lazarus*: Sonne remember that  
thou in thy life time receivedst  
good things, and *Lazarus* evill  
things; Now therefore is he com-  
forted, and thou art tormented. In  
thy life time thou didst rejoyce  
and *Lazarus* suffered, now *La-*  
*zarus* rejoyces whilst thou art tor-  
mented.

Luke 6. 21.

Thus by the just judgement of  
D 5 God.

God the courses of things do vary, we are either to suffer here in this world, or afterwards in that other, which we are not acquainted with; wherefore we are prudently to make our election of one of them, since they imply a necessity which no man can avoid. *St. Chrysostome* saith, If thou seest any one addicted to vertue, and withall oppressed with any calamity, you may well account him happy, in that whilst he satisfies in this life for the sins which he hath committed, he hath a reward prepared for him in the next.

It is impossible that he that enterpriseth to fight against the vices of the time, should not incur great persecution: It mis-beseems the Champion of God to attend unto his pleasures; those who presented themselves in the lists, came not with their stomachs over-charged with meat; and what are these present things but so many lists to fight in, so many combates, wars, oppressures, and hard exigents? There is another  
time



time assigned us to rest, in this we are to expect nothing but troyes, and adversities. There is none so simple when hee is armed and prepared to the combat to look for ease; why didst thou enter the list, if that bee thy pretence? why didst thou undertake to wage a war against nature and voluptuousnesse; Neither loe it afflict thee that others live in peace, whilst thou art fiercely assaulted with temptations, for what were that but to condemne the holy Apostle of imprudence, who thus exhorteth us: *Omne gaudium existimate fratres mei cum in tentationes varias incideritis.* Deare brethren, esteem it all your joy when you shall fall into sundry temptations. There is no man more unhappy than he who never experienced any adversity, for it is an evident signe that God rejects him as a faint-hearted soldier. The fight against adversity is onely worthy to be presented on honours Theater. Therefore it is an assured token of our future beatitude, to rejoyce in our sufferings,

1 James.]

serings, and even then when we are baited with evils on every side, to lift up a cheerfull and erect mind to heaven, though our teares in the meane time run trickling downe our cheeks. Our Saviour Christ well knew that we were onely rich in our sufferings, that we had no solid joy except the hope of our future recompence, and yet he confidently bids us, *gaude & exultate*, to exult and rejoyce as if already we were completely happy. Whereas on the contrary, how often doe we vainly lament and afflict our selves? how often like little infants doe we childishly make our moane, and shrink aside out of pure feare at every blow? not having apprehension enough to discern that it is the fatherly and health-restoring hand of God, which launceth us, whereas no child but hath discretion enough, to know that the gashes which Chirurgeons make are our cures, and first overtures of our recovery. And so in like manner God only launces us to cure us and recover us,

us, and no wayes to deprive us of our lives, as St. Peter witnesseth, *Si quid patiamini propter iustitiam* 1 pet. 3. *beari*, If you suffer any thing for righteousness sake (saith he) you are happy in it; for it is a singular grace if any of you suffer, and that unjustly any tribulation for the conscience of God, otherwise what were it to suffer injuries when you doe amisse? but if you tolerate them patiently for doing well, you will become gracious with Almighty God. To which effect St. Gregory likewise saith: It often happeneth that the elect, who are directed on the way of eternall felicity, are subject here to perpetuall adversities, in being despised by every one, and accounted unworthy of all worldly favour; whilst in the meane time their vertues set them off most brightly in the eyes of their secret Iudge, and they shine most gloriously in the merits of their lives, they refused not to be despised, whilst they feare to be honoured, they extenuate their bodyes with continency, whilst in

in their soules they singularly encrease in their dilection, they alwayes inure their minds to patience, and rejoyce with an erected mind as often as they suffer injuries for righteousnesse sake,

*The first paragraph.*

**I**T is not the wont of the eternall providence to nourish a vertuous person in delights, but it tryes hardens and apte him to its peculiar ends: Yet so, as in the meane while it assures him, *Cum transferis per aquas tecum ero*: When thou shalt passe by waters I will be with thee, and the floods shall not overwhelm thee; when thou walkest in fire thou shalt not burne, neither shall the flames scorch thee; for so God uses to drench us both in water and fire, but suffers us neither to be burne nor swallowed up, he makes triall of us both in freezing cold, and glowing heat, but for those whom he hath predestinated to everlasting life, he neither permits the fire to consume them, nor waters drowne the m, for God is  
faithfull

*faithful* (saith the Apostle) *who will not suffer you to bee tempted above that which you are able, but will make your profit of temptation that you may be able to sustaine.*

Blosius doth treat excellent well of this signe of predestination, where he affirmes that there is no more infallible signe of divine election, than when a man undergoes affliction or what else adversity, not onely without repugnance, but with patience and due submission, since nothing, saith he, is more profitable for him than to suffer; And this is the inestimable jewell of that ring, with which God espouses to himselfe a pious soule; whose prerogative is so great as St. Chrysostome doth solemnly affirme. *Nihil esse melius quam male pati propter Deum.* That nothing is better than to suffer evill for Almighty God. For then the elect may wel be said to *drinke of the torrent in the way, for which their heads shall be exalted,* afterwards even to heaven. Now they are pressed downe and trodden under soor, that

[Psal. 109.]

*Marous.*

that afterwards like palmes they  
 they may rise the higher for it:  
 It is a verity which God would  
 have us thoroughly penetrate, that  
 the good which wee aspire to, is  
 infinite, and of difficile accessse, and  
 therefore not to be attained to  
 but by much paine and labour,  
 in conformity to which that holy  
*Anchore* said excellent well,  
 that God well knowing our im-  
 becillity doth use to bestow no  
 remarkable favour upon any one  
 whom he hath not first apted for  
 the receiving of it by some or  
 other prudent calamity. So *Mo-*  
*ses* had no sooner forsaken the  
 Court of *pharaoh* by the express  
 command of God himselfe, but  
 presently both poverty, ignominy,  
 and contempt, with the extreme  
 danger of his life, by the procure-  
 ment of the King: And lastly,  
 his flight and banishment did all  
 conspire to work his destruction.  
 We may perceive saith St. *Grego-*  
*ry*, those whom God elects by  
 their pious actions, and bitter  
 sufferings; whom likewise it may  
 be gathered how rigorously our  
 just

just Iudge will punish the reprobate at the latter day, when he is so severe now towards those, whom hee affecteth most.

Wherefore those Christians doe much deceive themselves; who imagine to goe whole (as it were) to heaven, without being well bruised before, for let them but take a generall view of all, and they will find, that the richer men are in vertue, the more they are stored with tribulations, and that those commonly who most abound in wealth, and are the greatest favourites of fortune, are those who most excell in wickednesse. Such beasts as are designed for the shambles, we see are suffered freely to graze in the best pastures, whilst others are tired out with toyle and labour; even so those who are predestinated to heaven, and not suffered at liberty to disport themselves, but are alwayes with afflictions. Insomuch as the same *Blosius* truly affirmes from the authority of another holy person. *Quemcunque Deus potioribus donis exornare subli-*

*miterque transformare decrevit, eum non blandè & moliter lavare sed totum in mare amaritudinis immergere consuevit.* That when God once decreesto advance a man to any eminent degree (of perfection) and endow him with his richest favour, he uses not only to dip him lightly in, but even to plunge him into a whole sea of bitterness.

*The second Paragraph.*

**T**H E Doctrine of Hippocrates and Galen is, to preserve and cherish our selves : to hate and abnegate our selves is the Doctrine of Christ. In so much, as all those who have ever attained to celestiall beatitude, may appropriate to themselves that saying of *Themistocles*, *Perieramus nisi perissemus*, we had perished, if wee had not perished. Many have beene preserved by being lost, and without doubt as many had bene as unhappily lost, if God by their happy losse had not prevented it. And So  
Saint

1 Cor. 12.



Saint *Paul*, when others imagined him utterly to be lost, began then first of all to think that he had found himselfe, *Placet mihi in infirmitatibus, &c.* I am delighted (saith hee) in my infirmities, in contumelies, and necessities, in my distresses and persecutions for Christ, seeing I am then (most) potent, when I am (most) infirme; and *St Bernard* as if he were tired with seeking out Almighty God, *Circumire Domine possum cælum & terram, mare & aridam & nusquam reueriam nisi in Cruc; ibi dormis, ibi pascis, ibi cubas in meridie*: I may circuit heaven and earth (saith he) O Lord, the sea, and the dry land, and yet find thee no where but on the Crosse; there thou sleepest, there thou feedest, there thou reposest thee at noone-day. Wherefore let us follow our Lord like dutifull servants, and avoyd eternall torments, by the compendious way of our short sufferance here. *Athanasius* being condemned to banishment by *Julian* the apostata,

*stata*, and perceiving the Christians of *Alexandria* to weep bitterly at his departure, bade them be of good comfort, for (said he) this is but a little cloud which will bee blowne over presently, and truly all that seems most terrible in this mortall life, is but as a hovering cloud, that will soone be dissipated and changed into eternall serenity. The ancients had their *Apelles* so industrious, as he never omitted day, wherein hee had not drawne some line; so in like manner, all Christians who would live exemplarily, ought to desire that no day might passe without such clouds as these, wherein they might suffer somewhat for God Almightyes sake. The heavens appeared to holy *Iob*, not onely cloudy but even as obscure as *Tro*, and yet (as *Tertullian* sayes) he resisted the enemy with a great variety of patience, as of calamities assaulted him, in omuch, as neither all his substance made a prey unto the enemy, nor all his children

dren oppressed in one universall ruine, nor lastly his bodies intollerable infirmities, could any wayes remove him from his patience: Oh! what a trophe: did God erect of that man, to his enemies shame! what a glorious standard of him did he advance! when at the report of each one of his heavy losses, he answered nothing else, but *God be thanked*, a saying in which God rejoiced, and the devill was confounded utterly; a saying for which hee deserved to have all doubly restored to him againe: therefore we may conclude that in suffering, we doe but (as it were) by great iournies make towards our heavenly Country.

*The 3. Parag aph.*

**A**Mong those many wayes which lead to heaven, there is none more sure, nor direct, than the Kings high way, the Crosse, *per multas tribulationes oportet nos intrare in regnum Dei.* And even as the furnacetrye the porters

5. Sig. 84      *The Christian*

potter: vessels, so are iust men  
men proved by adversity ; but  
wee must know that straw  
doth consume in that furnace,  
where gold is purified : and  
whilst the one is converted into  
ashes, the other is burnished from  
its drosse. This furnace is the  
world, in which the iust are gold,  
tribulation is the fire, and the  
Gold-smith Almighty God :  
now if gold had sence and speech  
without doubt it would say,  
let the workman dispose of me  
as he please, I will endure  
wheresoever he places me, and  
let the straw burne as much as it  
will, with intent wholly to con-  
sume me, I shall but become  
the more refined for it, whilst  
it shall vanish away in filthy  
smoake : wherefore marke well  
all you who are gold, all you  
who are but straw, in that very  
fire in which the straw blazes a  
way to nothing, the gold be-  
comes more bright : and so the  
wicked blasphemes and accu-  
ses God for sending him the  
same afflictions, for which the  
patient

*Aug. in Ps.*  
60.

patient man doth glorifie him the more, and they encrease in strength in the midst of adversities, as fires waxe greater, the more the winde doth blow, and become more forcible by that, which threatens wholly to extinguish them.

*Crescit adversis agitata virtus.*

**R**Eckon me up all the iust men from the beginning of the world, and you shall find none of them without this mark of redestination, God proved them, and found them worthy of *wis. 3.* him. Abraham was variously afflicted and perplex: Ioseph sold by his owne brethren: David most unnaturally persecuted by his son: Esaias sawed asunder in the midst: Ezeias dragged upon craggy rocks, till his brains were daied out: Hieremiab stoned to deat: Micheus executed by the sword: Amos had a naile driven into his temples: Daniel was cast unto the Lions: Nabath buried in a heap of stones:

5. Sig. 86      *The Christian*

stones : *Elizeus* derided, *Job* so ulcerous, as out of mere detestation, he was spit upon: *Tobias* deprived of his sight: Innocent *Susanna*, condemn'd to die, and hundreds more, whom I could reckon up. Besides, of what adversities had not *S. Paul* his part? As for the rest of the Apostles, were they not scourged, crucified, and diversly put to death? In fine, God spares none whom he affects, *Quem enim diligit Dominus castigat; flagellat autem eum quem recipit*: For God chastises whom hee loves; and scourges every child whom he receives, every one, excepting none: For all who desire to live piously in *Iesus Christ*, shall suffer persecution.

Heb. 12.

2 Tim. 3.

*The fourth Paragraph.*

Wherefore let every servant of thine (O God) assure himselfe, that if he shall have past in this life, this probation, he shall bee crowned for it in the next; since it is thy manner of proceeding to send a calme and serenity

serenity after stormes; and after  
 teares and sorrow to replenish a  
 soule with consolation. Where-  
 fore *Beatus homo qui corripitur a* Job. 3.  
*Deo, &c.* Blessed is that man Job. 7.  
 whom God rebukes; for if wee 2 Tim. 3.  
 susteine any thing for him, we  
 shall likewise reigne with him.  
 Let none therefore feare this  
 scourge of God, but rather feare  
 this dis-inheritance; by these  
 stripes we are but prepared for  
 our eternall inheritance, least if  
 otherwise we should be too con-  
 verant with those delights which  
 occur unto us here up n our  
 way, we should insensibly forget  
 those we aspire unto, at our  
 celestially home: If thou beest  
 exempted from correction (saith  
 Saint *Augustine*) thou art also  
 excluded out of the number of  
 the sonnes of God: be not then  
 so inconsiderate or childish, e-  
 ver to utter such complaints as  
 these: My father cherisheth my  
 more than me, since  
 he permits him to do what he  
 will; whilst if I but stirre without  
 his command, I am chastised for  
 E it;

Iob 5.

it ; but you ought rather to glory in your sufferings, since it is an evident signe that he reserves an his inheritance for you , whilst those whom he spares for the present , he intends afterwards to punish eternally : Those who runne on the way of this lifes prosperitie to their destruction, are but like men lead to prison (saith St. *Gregory*) thorow some pleasant fields. It hath bene observed , that the Rose never savours more sweetly than when it is planted neare to garlick, neither doth our heavenly Gardner want his fragrant Roses here of those whom he hath predestinated for Paradise, whom he so disposes for the most part , as they are still annoyed by the neighbourhood of others, with whom they have the greatest antipathy, in that the more vertuous a man is, the more subject he is to the scorne of the wicked, the more open he lies unto adversities ; and thus these Roses become the more odoriferous by the aire, which other ungratefull odor



odours breath. It is likewise an observation that such Roses, as by art grow without prickles, have no scent at all; and even so the sweet odour of vertue is lost, specially of patience, when we suffer nothing of adversity. Assuredly none can know how much he profits but by affliction, neither doe any begin to understand themselves, till they become acquainted with misery; for as the starres lye hid by day, and onely become transparent by night, so true vertue, which rarely appears in prosperity, shines forth most brightly in adversity. Neither is our Lord halfe so delighted with the glorious exploits of his servants, as when he sees them suffer cheerefully, and confidently Tribulations, as the Eagle doth prove its young ones by exposing them face unto the Sunne, as the Goldsmith by the touchstone tryes the goodnesse of the metall, so God Almighty experiences his

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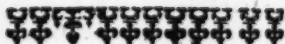
servants

servants in the furnace of affliction, whence with much more reason then the Romans wee may say, *et facere et pati fortia, hoc christianum est*: to doe and suffer difficile things, doth most become Christians; and that way which our head doth lead us on, best befits us his members for to follow.

\* \*  
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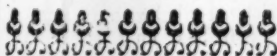


Embleme VI.

Frequenting Sermons



The wise man shall increase  
his wisdom by hearing.  
Pro: 3. V 5.



## The Sixth Signe, Of Predestination,

**I**S the hearing of the Word of God, expressed by the Fig-tree, by reason our Saviour Christ not onely in his Sermons made frequent mention of it, but also because it was so diligent an Auditor (as I may say) of the Divine Word, that being commanded by it to shed its leaves, and wither away, it obeyed presently. The word is, *Audiens sapiens, sapientior erit.* And have we not a cleare testimony of this signe of Predestination from the mouth of Christ himselfe? *Qui ex Deo est verba Dei audit,* he who is of God doth heare the word of God: which Saint Ambrose in a certaine passage doth excellent well declare. How (saith he) can the word of

prov. 1.

Ican. 8.

E 4.      God.

*17. d. Soli.  
log.*

God relish well in thy pallate, which is defiled with the gall of wickednesse? That which wee heare willingly wee put easily in execution, and such as those are onely faithfull auditors of the Word of God, of whom our Saviour in the Gospell makes mention. *Beati qui audiunt verbum Dei, & custodiunt illud.* Blessed are they who heare the Word of God and keep it. They keep it in vaine in their memories who keep it not in their lives, and there are some who whilst they are carefull not to forget it after once they have heard it, have no care in the meane time in conformity unto it, to amend their lives. The whilst the Predestinate conceive in their mindes an ardent longing after divine and sacred things, insomuch as l. ying aside all busines, and interrupting their sports, they even preferre their appetite of hearing the word of God, to that of the necessary sustenance of their lives: their affections carrying them away to

*Aug. in  
Phil. 118.*

to Church without admitting any  
excuse at all: no tempestuous  
weather can hinder them, nor  
faire divert their minds, but e-  
ven then chusing rather to passe  
their times in the close vaults of  
the Churches, than in the open  
field, whilst they are still sollici-  
tous to heare, with hearing yet  
they are never satiated. *Avis be-*

*Eccl. 33.*

*na audiet cum omni concupiscentia  
sapientiam.* A good eare heares  
wisdom with all avidity. And  
where is it more infallibly to bee  
found, than in the Word of God?

The soule, saith St. Bernard, seeks  
after that word, by consenting  
unto the which it is bettered, by

*Ser. 85. in  
Can.*

whose illumination it is instru-  
cted, by whose support it is ren-  
dred vertuous, by whose reforma-  
tion it becomes wise, unto  
which to conforme it selfe, it is its  
chiefest ornament, and to enjoy  
it, its onely happinesse. O how  
often doth a soule high sed with  
such food as this exclaime with  
the Prophet *Jeremiah, Inveni sunt*

*Hic. 14.*

*sermones tui, & comedi eos, &c.*  
I have found thy words and eate

E 5 them

# 6. Sig. 9<sup>6</sup>      *The Christian*

*Chrysost.*  
*Hom. 14. in*  
*Gen.*

them up, and thy woad is become the joy and delight of my heart. For so as witnesseth St. *Chrysostome*, even as it is a signe of perfect health of body to bee a hungry, so to be desirous of the Word of God, is a maine argument that we are well in soule.

## *The first Paragraph.*

**A**ND who will account such an one not diseased in soule who will lend no care to truth, whilst he wholly bestoweth them upon frivolous things, and whilst vices by words in Churches are inveighed against, by his deeds, commits them frequently at home! who in lieu of pious exhortations, gives himselfe wholly to drinking or gaming, or else in hunting or hawking trifles out his time; or lastly, whilst the Preacher is hotly in the Pulpit reprehending vice, lyes wallowing in his soft bed, all drowsie and languishing, and is not ashamed, like a sleepy Dor-mouse to be taken at noon day, yet buried in his featherie



herie Sepulcher. It is a shamefull thing I know, to write this of Christians, but it is a greater shame for Christians to be guilty of so great abuse. These are but signes of men in desperate estate, and farre different from those by which the Predestinate are knowne: *Factum est autem cum* Luke 5. *turbæ irruerent in eum, ut audirent verbum Dei, &c.* It came to passe, that the multitude pressed upon him to heare the word of God.

Their holy hunger was so vehement, that neither the circuit of the Synagogues, nor Temple could containe them, no nor the spacious walls of the City it self, but they even thronged out into the open fields, as a place onely capable of so great a multitude, and whilst they might satisfie their desire of following and hearing him, not one, either man or woman, made any difficulty to go to any place how solitary or desert soever it were, whereas wee doe oftentimes think much, even when we live nighest the Church, to stir a foot out of doores to heare that  
which

which is necessary for the reformation of our lives, so far wee are from running even halfe furnished after the Preacher unto the Sea side or Wildernesse, wee are even come to that passe as there is nothing so tedious to us, as to heare the word of God: there is no want now a dayes of Preachers, but of auditors, whilst they saine a hundred excuses to absent themselves, and rather than fail of any, there want not those who of purpose abstaine from frequenting Sermons, for feare their wretched Conscience should perchance be touched: so fearefull guilty men are even rost, and unto the judgement of themselves, as they dare not appeare before the tribunall of their owne consciences.

The Prophet *Jeremiah* sayes in his Lamentations, that the wayes of *Syon* made their moane, for that none repaired to her solemnities: and truly the wayes of the Church have no lesse cause now a dayes to make the same complaint, since the wayes of gaming  
and

and Tavernes have all the frequency ; there is no thronging to heare the preacher now, whereas if a prating Mountebanke but promise to make us some ridiculous sport, if any publike faire or assembly invite our curiosity, we can presently finde our legs, we bestow our eyes and eares wholly upon it, and go flocking by heaps unto the spectacle : whereas in the meane time, if those who preach the word of God, can but scape the being derided for their labours, they thinke it well, though for the rest we make never so light account of what they say ; an abuse of which the holy Scripture doth grievously complaine. Yet we cannot deny, but there are many who give willing eare to Sermons, although the number of those is but small, who endeavour to become the better for what they heare : they have eares, but they want hands, they heare what they ought to doe, but doe it not, and so receive no benefit by hearing it. Another sort there are, who frequent sermons onely to  
satisfie

satisfie their pious curiosities, others onely to passe away the time: some out of custome, others to become at least the learner, though not better for what they heare: some againe frequent the Church onely to bee seene and others to have the commodity of seeing certaine persons there, of whom they could not so commodiously come to a sight abroad. Some finally there are who goe onely to laugh, and carpe at that which they shall heare, others who resort thither with intent to sleep, or entertain some idle discourse the while, or at most to afford the Preacher such an eare, as is so furred with taking in other impertinent things, as it is able to receive no more. There are but a few, and those onely of the more vertuous sort, who carry thither a minde prepared to receive instruction, and have no other intention, than to depart from thence better than they came; who learn not to better their knowledge, but their lives, who hearken as if their eares were chained to the  
Preachers

Preachers words, and willingly give not over hearing, til they find themselves more vertuously inclined than they were before.

*Nemo adeo ferus est qui non mitescere possit,*

*si modo cultura, parientem accom-*  
*modet aurem.*

*There's none but's tam'd, how wild*  
*so e're he were,*  
*If hee to's cure but lends a parient*  
*care.*

The fold of Christ are discerned from other straying flocks, by this distinction in their eare, in that they heare and obey the word of God with great avidity.

*The second paragraph.*

**T**Hat serious saying of St. *Augustine* makes a deep impression in the minds of the Predestinate; That they are guilty of no lesse a crime who negligently hear the Word of God, than those who thorow their carelesnesse suffer the body of Christ to fall unto the ground.

ground. Wherefore we are not so much to regard in the Preacher, who it is that speaks, as who it is that dictates to him what he is to say; since he sayes nothing, but what he hath in charge to deliver from Almighty God himselfe. For my owne particular (sayes Saint *Augustine*) what am I but a sowers basket, into which he vouchsafed to poure the seeds, which I am but to scatter among you againe, and so you are not so much to consider the unworthinesse of the basket as the worth of the seeds, and the sowers dignity.

*Item. 26. in  
lib. 5.*

A good Christian gathers somewhat for his instruction out of every thing, and is alwayes making his profit out of it, and he may take this for a cleare signe of Predestination, if sitting with *Mary Magdalen* at the feet of our blessed Lord, he remaines so fast harging on his words by the strong chaines of his attention, as no care of any domesticall businesse, no sisters murmurations, nor no allurements of any friend can possibly

possibly draw him thence. Yet neither to heare the Word of God onely, nor what is more, to remember it, is any such Signe of predestination, unlesse withall we proceed to put that which we have heard in execution. For what avails it us to have eaten any thing, if as soon as we have swallowed it we cast it up again.

The Mother of God among other her rare vertues was particularly prayesd for *conserving all these words, and laying them up in her heart.* And the royall Psalmist sayes, *In corde meo abscondite oculus tua, ut non peccem tibi.* I have hid thy word in my heart, that I should not sinne against thee. Those who hearing of this word doe conserve it in a pure and pious heart, and bring forth fruit thereof in patience, are fitly compared to a fruitfull soyle; and like as to read and not to understand, even so to hear, and not to remember what they have heard, is as good as wholly to have neglected it. The painter doth both lose his time and labour,

John 13.

labour, which drawes out upon a table some curious picture in light water colours, which presently with a sponge he doth deface again: And even as great a folly is it those Christians, who hearing do presently forget what they have heard. We are therefore to strive to remember it, and that in such a manner, as it be no dead remembrance neither, but rather a quick and active one, which may urge that on to performance which we have heard. *Si hæc scitis, beati eritis si feceritis ea*: no man ever arrived to heaven by knowing what was to be done, but by doing it: and he is farre from action, who will not so much as give eare to what he is to do. The books of the holy Scriptures are of all others the purest fountain of knowledge, out of which though never so many draw, and that never so often, yet it is impossible for to draw it dry: for such is the nature of this rich veine, that the deeper you dive into it, the more it abounds with  
divine



divine sence, and can never bee exhaust. As the Ant makes provision of food in the summer, against the winter season; so Christians, during the calme of their affaires, should store themselves with the Word of God against the stormes of future calamities. This is most certaine, that never any yet contemned to make his benefit in this kind, but they were at last so punished for it by Almighty God, that both themselves to their cost did feelee it, and others evidently perceived the same. God hath so ordeined, that one man should learne of another, and submit himselfe to his direction; and so we see that King *Dauid* although of himselfe he was most wise and prudent, and had besides in many things, ever the helpe of the holy Ghost for his instruction, did not yet open his eyes to repent for his grievous finnes of murder and adultery (although he could not but know that they were severely forbidden by the Law) untill the Prophet *Nathan* had

had sharply reprehended him. Our Saviour did (as we may say) preach himself out of the Clouds unto *S. Paul*, and yet he sent him to *Ananias* for his further instructions: *Cornelius* was certified by an Angel, that his prayer and almes-deeds were acceptable to Almighty God, and yet he incited unto him withall, that he was to repaire to *St. Peter* for his better information. *Queen Candace's* Treasurer, whilst he read the Prophet *Isaiah* in his Coach, had not an Angel assigned him for his instructour, but *Saint Philip* the Apostle: And finally, *Mose*, who in regard of his neare familiarity with Almighty God, may well be stiled of his privy Counsell, was notwithstanding instructed by his father in law, a stranger, no otherwise than a little Child and taught, not without many bitter taunts how he should behave himself in poynt of governing the Children of Israel: ay, even Christ himselfe, the eternall wisdom would sit among  
the

the Doctors demanding their vice; so as there are none of what sexe, of what estate or condition soever they be, that are exempted from hearing the word of God:

*The third Paragraph.*

**B**Ut you will say perhaps you have the reputation of a learned man, I know it well, and what sequells such great Doctors use to inferre from thence. Behold the proud erudition of a mortall wit! and who I pray ever arrived to such a height of knowledge or yeares, as not to be ignorant of farre more than ever he had learnt! but grant that you were the learnedst man alive, and had such a preheminency of understanding above all the rest, as you could heare nothing at a sermon you had not known before: But what becomes of your wil and memory the while? are they never to be inflamed, never to be stirred up, is not the one sometimes to be incited, the other afresh renewed? how easie is it for the memory to mistake, and

and how prone to error is the will, unlesse there be dayly helps invented to rectifie the first, and rightly informe the second: for which reason it is not on ly very profitable, but even absolutely necessary, that all doe repaire to sermons: the evil for their amendment, the good for their perseverance, the ignorant for their instruction, and the learned to revive the memory of what they know; that so at least if they learn nothing a new, they may not forget the old. *Audiens sapiens*

Prov. 1. 18. *p en s p entior erit, & au is sapientium querit & Doctrinam:* the wise man by hearing becomes more wise, and the eares of the wise are still seeking after learning. Herod, though otherwise infamous for his manifold wickednesse, yet in this was not so rude and barbarous, as not to heare willingly the ordinary preacher of his Court, and doe many things at his instigation; Mach. 6. *& licenter audivit, & audio eo multa faciebat.* Whence we may perceive, that there was in Herod not

not onely as great willingnesse  
to heare, but also an unweari-  
ed patience the whilst: for certainly  
St. Ioh. Baptist could never have  
moved him to have done so much  
unless he had both frequently  
heard him, and that too in tou-  
ching many particulars; for we  
are not indeed to imagine that he  
would onely in grosse admonish  
the King of his many flagitious  
crimes, but he at large by maine  
force of reasons confuted them,  
and both set his vices before his  
eyes, and withall powerfully dis-  
swaded him from the commit-  
ting them. It was impossible that  
St. Iohn with one onely sermon  
could sufficiently argue the  
Kings incestuous adultery, and  
his other grievous crimes, but it  
was requisite that he should be-  
stow a sermon upon each one of  
them, or rather indeed many in  
onely taxing one; for his mind  
obdurate in wickednesse, was by  
an often iterated battery to be  
expugn'd, and neverthelesse li-  
benter eum audiebat; he gave wil-  
ling care unto him. And al-  
though

though St. Iohn often publicly exprobrated unto his face his impiety in retaining of his brothers wife, *non tunc tibi habere uxorem fratris tui*, and without doubt with abundant reasons proved the unlawfulness of the fact; yet still *libenter eum audiebat*. So great a desire had Herod of hearing him, whilst the Saint persisted with so great a constancy in reprehending him, neither are we to think, that he smothered in the meane time, under a political silence the rest of his enormous crimes, no, St. Luke is his witness, where he says that Herod the Tetrarch was repented by him, both for Herodiana his brothers wife, as also for the rest of the evill which he did. So as he neither spared to tell him of his tyranny in so many civill slaughters, of his exaction on the people, in taxes & imposts, nor lastly of his riotous spending it againe for the maintenance of his lust, and yet for all this, *libenter eum audiebat*; and so great was Herods patience in hearing him, as neither

Luk. 3.

neither at his first sermon, the most vehement of all, nor his second or third, nor any of the rest, he ever shewed himself offended, or agrieved, but *libenter eum audiebat*: nor ever thought he preached too often, or too long, too sharp, or biting for him, or too plaine, and simple for the popular ears: *libenter eum audiebat & audito eo multa faciebat*; so that well he might complaine, that he persevered not in the performance of that which the Saint so earnestly inculcated, but never (with *Seneca*) that fortune had envied him the knowledge of the truth. *Et monstrabo tibi cui rei laborant magna fastigia quid omnia possidentibus desit, scilicet, ille qui verum dicat Non vides quemadmodum illos in præceptis agat extingua libertas, dum nemo ex animi sui sententia suadet, dissuadetque, & unum amicorum omnium officium est, ura contentio, quis blandissime fallat?* I will unfold unto you, sayes he, the discomforts which great men are subject to, and what is wanting

Luke 3.

l. 6. de benef.

c. 3.

to those who possesse every thing; that is, one to tel them the truth; doe you not perceiue how for want of that liberty they are all driven to ruine? whilst they have no faithfull friend either to perswade or dissuade them any thing, but all take it for their duties, and make it their studies to deceive him with their seevile flatteries. A crime which St. Iohn for his part in regard of Herod was so far from being guilty of, as he seemed to be incapable of nothing more, than concealing of the truth, whilst he performed the duties of a faithfull admonisher with all sincerity of heart, and liberty of speech, still plying the Kings eare with *non licet tibi Herodes, non licet tibi*: it is not lawfull for thee, O Herod, it is not lawfull for thee: and that to keep him stil sensible of his offence. And where now are those nice and dainty eares, who if they but imagine themselves glanc't at by any words, thogh misunderstood, and wrested to a doubtful sence, protest presently against the  
 I reacher,



Preacher, and all such assemblies. It is hard to say, whether in this they out-strip not *Herod* in wickednes, or no; since whilst they refuse as well as he to amend their lives, they abstain from sermons, the onely remedies to amend them; which *Herod* would never doe. He who refuseth to be persuaded by his teacher, doth but yeeld to the perswasion of the enemy, and commends but a scholler to a fooles direction, who will be taught by no other than himselfe: so whosoever conceives so highly of himselfe as to scorne all other Masters besides, shewes more arrogancy in it than erudition. Neither can there be any love of vertue in him who either hates or despises the knowledge of heavenly things. The beginning of estranging our selves from God, is our disdain of hearing his word; and he loves not God, who is not desirous of spirituall instruction; for as gold is tryed by the touchstone, so are the thoughts of man revealed by the Gospell of Iesus Christ.

Embleme VII.

Almes-deedes.



And hee gaue every man Comāde  
ment concerning his neighbour.  
Eccles. 37. V 34.



## The seventh Signe, Of Predestination.

**A**lmes-deeds, bestowed with a tender affection. The device is the Balsame tree, of most soveraign verue, especially for the cure of wounds and bleedings. The Motto *Unique munda est Deus de proximo suo*. God hath committed the care of his neighbour unto every one. Poverty is a grievous wound of the body, but sin a more grievous one of the soule; to the cure of either. Almes-deeds doe wonderfully conserue, chiefly if t. ey be accompanied with a ready mind. Thus we learne of the Apostle; *Induite vos viscere misericordie sicut ecclesi* Colos. 3. *Dei, love of your selves*, sayes he, with the benefit of mercy, as becomes the Elected of Almighty God; where he requires not onely the helping hand, but also the willing mind of him who gives; and he is truly happy who hath a right understanding of the poor and needy, for God will deliver him in the day of evill. A verity confirmed

Plal. 40.

Colof. 3.

Orat. de a-  
more Paup.

by a cleare argument drawne out of  
ho y Scripture; *qui accipit minimum  
seruus est feneratoris*: he who borrowes  
becomes a servant of him who lends;  
but our most rich God borrowes  
of us in the persons of the poore;  
whence the conclusion may easily be  
deduced. As for the minor of this  
Syllogisme, it is *Solomon's* in effect:  
*Fenerator Dominus, qui miseretur paupe-  
ris*, He takes usury of the Lord (which  
is the same, a God borrowes of him)  
who hath pittie of the poor. *Christ* by  
the mouth of *St. Augustine* in this  
manner begs an Almes of us: Bestow  
somewhat upon me of that which I  
have given thee, I aske but part of that  
which is all mine owne: in giving  
you make but restitution, and oblige  
me your debtor for what you give,  
whom you had a benefactor of all  
you have. Give me but temporall  
things, and I will repay you with e-  
ternall ones: *seipsum tibi reddam,  
quando te mihi reddidero*: and *Saint  
Gregory Nazianzen* sayes; look that  
thou beest a God to the calamitous,  
in imitating the mercy of God in  
their behalfe, for man hath nothing  
in him more divine, than the power  
to oblige other men unto him by his  
benefits. The poore is committed to  
thy

thy charge, as to another God, and such a God on earth was holy Job: *Pater eram pauperum, & causam quam nesciebam diligentissime investigabam, oculus fui cæco, & pes claud.* I was (sayes he) a Father of the poore, and diligently informed my self when I did not througly understand their case: I was an eye unto the blind, and feet unto the lame. And Toby that man so deare unto Almighty God, *elemosynas ab omni peccato & a morte liberat &c.* Almshouses, sayes he, delivers us both from sin and death, and suffers not a soule to descend into darknesse; *fiducia magna erit coram summo Deo elemosyna, omnibus facientibus eam.* Almshouses will be a great cause of confidence to all those who have exercised it, when they shall stand before Almighty God.

Job. 19.

Job. 4.

Ibid.

*The first Paragraph.*

**M**Elius est hanc artem dandi elemosynam scire, quam esse regem, sayes St Chrysostome, it is better to be conversant in this art of bestowing Almshouses, than to be a King; as that which builds us everlasting mansions in heaven, and teaches us the way to become like to God. It is a

Hom. 35. &amp; 36. ad pop.

Prov 22.

Chry. hom. 6.  
in can. 3. ep.  
ad Titum.

Marth. 6.

great thing to be a man, but to be a mercifull man is a pretious thing, *qui pronus est ad misericordiam, benedicitur, de panibus enim suis dedit pauperi*, he who is prone to mercy, shall be blessed, for he hath bestowed his bread upon the poore. Wherefore his benificence (to speak still with the same golden mouth'd St. Chrysostome) is that which resembleneth us to God: this is the Mother of Charity, and the proper badge of Christian perfection, which distinguishes Christs Disciples from other men. This is that which cures our infirmities, which washes away the staines of our soule: this, that ladder which was reared up to Heaven *Hæc vixite vobis thesauros in celo*, hoard up treasures for your selves in heaven, sayes our Saviour Christ: Hearken O ye rich, and learn a new art, which heaven it selfe doth teach, a new way of gathering riches together, *spargere*: be liberall of it, you were mista' en hitherto, the way to become rich is to give your wealth away, and not to hoard it up: he who in this world distributes his treasure among the poore, doth but lay it up so his owne use in the next. Neither is it necessary that we discharge our money by whole handfulls on the poore

poore ; give but halfe-pence, give but farthings, or a crust of bread, ( so you do it freely and willingly ) and in interchange thereof you shal receive whole worlds of treasure and possessions. The *Censors* in ancient time were wont now and then to visit the Citizens houses, and survey their garments, to see whether they were not moath-eaten, their bread mouldy, meat tainted, or the like , neither without reason ; and I feare me that if any such visit should bee made now a dayes, there would be some found who feed vermine with that they have , rather than they will bestow it on the poore. But now we know how to dispose so of our substance , as neither rust, moath, nor any other vermine can annoy it. *Thesaurizate vobis thesauros in celo, ubi neque erugo, neque tinea demolitur, &c.* Lay up treasure for your selves in heaven, where neither rust, nor moath can do it any harme, where neither any thief can break in and steal it thence. *Manna* did not corrupt, unlesse it was layd up for the next day, neither doth any stock so much diminish as theirs, who are too carefull to preserve it still entire ; you can secure it no better way, than by trusting it in the hands of the poore and their stomacks

macks, as the best Granaries to sticke  
 up our corne, since there it is secure  
 from fire, and ye are sure to receive it  
 with increase againe. Had *Abalom*  
 but cut his bright tresses off, his haire  
 had beene an ornament to his head,  
 and not the occasion of its confusion;  
 and so if the wealthier sort would but  
 contribute part of their substance to-  
 wards the maintenance of the poore,  
 they should have as many friends at  
 command, as now they have crownes;  
 whereas now they affect nothing by  
 their covetousnesse, but that the more  
 monney they have, in the more dange-  
 rous estate they liven. The sonne of  
*Sirach* perswades us, *Perdere pecuni- m*  
*propter fratrem, & amicum tuum, &*  
*non abscondas illam sub lapide in perdi-*  
*tionem.* To cast away our monney for  
 (the behalfe of) our friend and brother,  
 and not to hide it under a stone to our own  
 perdition; and our Saviour Christ bids  
 us, *dare, & dabitur vobis*, To give, that  
 we may receive againe. Wells become  
 fowle, if they be not often used, and  
 the more water you draw from them,  
 the more pure you render them. The  
 Predestinate, if it were possible, when  
 they bestow an almes, would give their  
 hearts withall, so willingly they impart  
 their substance to the poore, and in  
 this

Eccl. 29.

Eccl. 29.



this sence our blessed Saviour pronounces the mercifull to be blessed, to wit, not onely such as have ability to afford much, but also those who have a desire to be beneficiall unto all. It was *pythagoras* opinion, *finitia non nisi a similibus comprehendit*, That like was not attained but by its like, and so it happens in this kinde of Merchandise, where one commodity is not purchased, but by exchange of the same commodity againe. *Oleum emitur oleo*: wilt thou obtaine mercy? by works of mercy it is to be purchased. But you will say, perhaps, by giving unto others you may happen to impoverish your selfe: what a vaine caution is this, rather to trust to our owne forces than to the promises of Christ? How many have been beggered by their covetousnesse, whilst never any was undone by charity to the poor? God contends with us in liberality, and wil not give over but on the better hand. The poore widow gained more by *Elias*, than his slender refreshment came to, and *Elisens* hostesse was more obliged to him, than he to her.

King. 3. 7.

King. 4. 4.

*The second Paragraph.*

**T**Here are many (but those not of the number of the predestinate) who

who give rarely any almes but malignantly: To give malignantly, is to bestow that onely on the poore which we have our selves in loathing, which we know no thow otherwise to be rid of, it is so wholly unfit for any use, such, if they have any meat tainted with long keeping, if the bread bee mouldy: or the drinke be sowre, if they have any thing in fine so loathsome, so stinking, as they could not find in their hearts to bestow it on a dog, can then thinke of giving it to the poore, a great benevolence no doubt. Alas deare Christians! how often with soothing perswasions doe we deceive our selves? This is not (as the Prophet *Baruch* exprobated to some) to offer oyle, but onely the Olive stones. And what was the reason that God rejected *Cain* and his offerings, but onely because having ability to offer better fruits of the earth, he offered him the worst: Our good wills of giving more, suffices when we have not much to give, but if we have large ability, we are inexcusable, if we give sparingly. When thou canst not help the poor with thy deeds, at least afford them comfort in thy words, and pittie them in thy hearr, whom thou canst not succour in thy actions: neither those *Israelites*, nor their

their offerings were despised, who presented onely flower, goats haire, and bristles, because it was all they were able to bestow; whereas (as *St. Chrysostome* notes) should they have presented nothing else, who had ability to offer more, they had incurred by it a heavy malediction. Others there are forwards enough in giving *Almes*, but whilst they are nolesse prone to their filthy pleasures, than to *Almes*, they defile the oyle of mercy, with the sordidnesse of their licentious lives. The *Anazarboei*, a people of *Cilicia*, were wont to attribute their fertility of *Olives* to their virgins chastities, for which cause they suffered none to manure and plant them but onely them. For Christians let them assure themselves, that there is such an antipathy betwixt this *Olive* of mercy, and *Venus* lascivious *Myrtle*, that in one common inclosure they can never be contained. and that *Almes* which goes accompanied with dishonest life, cannot be pleasing to Almighty God; neither will he regard the liberality of our hands, which is proceeding from a libidinous mind. Others againe there are wholly not wallowing like those in the mire of carnall pleasures, but yet in that they affect prayse, and a kinde  
of

Iob 15.

Greg. lib. 12.  
mor. 26.

of ostentation in their Almes, they effect nothing with all their bootlesse paynes, but onely profuse this oyle of liberality. And why deare Christian, wilt thou let thy left hand be privy to what thy right hand doth? as if such as those were not fully, by that myrror of patience, holy Iob, compared to the Olive casting of its flowers which tree, according to St. Gregory, though it never bee so well taken with blossoms, yet if it be nipt with any bleake ayre, becomes wholly destitute of fruit: Even so, although thou beest never so charitable to the poore, if thou dost it because others see thee, or to be seene by others, the breath of their commendations blasts all the fruit thereof. As for the Almes which the *Predestinate* bestow, no living eye is conscious of it, except that from which nothing can be hid, neither doe they expect any praise for it, but onely his, from whom they hope likewise for their reward. And St. Chrysostome teacheth, though Almes have golden wings, yet they are not of the nature of the Peacocks, to Court admiration here, whilst the reward which attends it is in heaven, but thither it soares up upon its glittering wings, and takes its stand before our Saviour Christ, who

whom it acknowledges in the person of the poore; yea, their Almes-deeds is so farre from the desire of divulging of it selfe, as if it were possible it would be latent to those who dispose o<sup>f</sup> it; so little doth a good man care how few be of counsaile to what he doth, so long as he is sure, that he is not ignorant of it, who onely can and will reward him for it. For which reason St. Cyprian calls a mind thus propense unto the poore, a most sure caution of our security, whereby wee have engaged God our debtor, and endeared our selves into the favour of our soveraigne Iudge.

*The third Paragraph.*

**A**T the day of Iudgement we shall be most rigorously examined on this particular, when those who shall be convicted to have beene sterne, hard hearted, and unmercifull to the poore, shall be condemned by a legall, and most terrible sentence; *ite maledicti in ignem eternum; Goe ye accursed into everlasting re.* On the contrary, those whom the divine predestination had from all eternity designed for the Society of Angels, may approach unto the Iudge, and confidently say, deale liberally

liberally now with us, as we have dealt with others; bestow thy selfe upon us, since for thee wee have bestowed our Almes upon the poore, we have had compassion of others, wherefore now have compassion on us againe, we have performed that which thou didst require, it rests that thou performe that which thou hast promised. When the Iudge farre from offence to be so confidently challenged of his promises, will ingeniously confesse the obligation, and they shall behold in his wide and open side, this inscription ingraven in his very wounds in Characters of pretious stones: *Venite benedicti possidete regnum*; Come ye blessed, possesse your Kingdome, enjoy your hearts desires. I remember my promises, and commend your deserts, which worthily preferre you to so great a recompence, come and receive your reward, interminable in date, invaluable in worth; all the good offices you did to my poore, were done unto my selfe, your charity provided me of meat and drinke, your garments cloathed me when I was a stranger, your Rooses received and lodged me, neither could the strong bars of prisons debar your pitties from visiting of mee there, nay I even owe my

my life unto your compassion, *Venite benedicti*; for those crusts of bread, you bestowed in Almes upon the poore, come and feast with me for all eternity; for harbouring strangers in your house, I have provided a habitation with the Angels for you: for cloathing the shivering members of the naked, I here invest you with the royall purple of immortality, *venite Benedicti*. O what commutation, what recompence is here! a stole of glory, the riches of heaven, interminable felicity and delights, for rags, odd farthings, a few crumbs of bread. *Omnis misericordia facit locum unicuique secundum meritum operum tuorum, &c.* All mercy shall make a place to every man according to the merit of his workes, and according to the understanding of his peregrination. I wou'd to God this were as perswasive to every one, as it is true; then there is none but would purchase heaven at so cheap a price. It is a most true and excellent saying of *St. Augustine*; *Si vis mercator esse optimus, &c.* If thou wilt play the wise Merchant indeed, forgoe that which thou canst not keep possession of, in exchange of that which thou canst never lose; depart with a little,

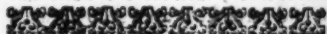
Eccl. 16.

*Cos.  
Arelit.  
Rom. 13.*

little, for the returne of a hundred  
fold; give a piece of money to the  
poore, to obtaine a whole Kingdom  
for it of Christ our Lord; bestow a  
bit of bread, to receive forgiveness  
of thy sins, disfigure thy selfe of a  
flight garment, to merit by it a stole  
of lasting glory; give these despicable  
things, to purchase eternall ones.

In Mat. 6.

What extreme folly is it, sayes Saint  
*Chrysostome*, *ibi tuu relinqueret, unde  
existis et: et ipse non permittere  
quies*, to leave thy substance there  
behind thee, from whence thou art to  
depart, rather than to send it before  
thee thither where thou art to goe:  
wherefore let it be our chiefest care  
to furnish that place with our trea-  
sures, where afterwards we  
are to make our  
residence.



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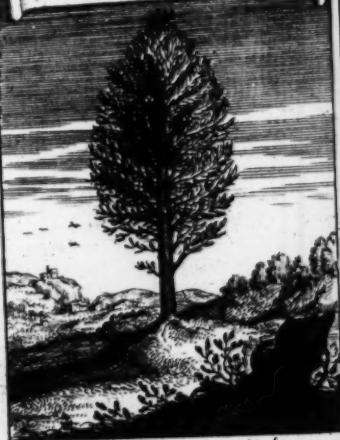
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Embleme VIII.

Selfe-Contempt



Except yee become as little  
Childeren, you shall not enter  
into y<sup>e</sup> Kingdome of Heaven.

Math: 18 V. 3.



The Eighth Signe,  
Of Predestination,

**I**S an abject opinion of our selves,  
which beates for us Impresse the  
Cypresse tree, which this Motto Ni-  
si efficiamini, sicut parvuli non intrabi- Matth 18.  
tis in regnum celorum, Unlesse ye be-  
come like one of these little ones, ye shall  
in nowise enter into the Kingdome of  
Heaven. This tree remaines alwayes  
fragrant and flourishing, and not ene-  
ly admits not corruption in it selfe,  
but also preserves all other things  
from noysome favours, which are  
imbalm'd with it, and therefore with  
good reason it serves for the expres-  
sion of the abject opinion of our selves,  
which both destroyes this worne of  
pride in us, and preserves us from  
being rotted and corrupted by selfe-  
complacence, a sort of infection of all  
others most contagious. Odi superbos  
& arceo, &c: I abhorre, and reject Psal 101.  
the proud, (saith the royall Prophet)  
neither shall he whose actions favour of  
any pride, inhabite in the midst of my  
House.

Eccl. 10.

House. There is rarely any physick as they say, that is soveraignly medicinal indeed, that hath not its mixture of some poyson, or sophisticated drug. This I am sure, there is no vice that is not compounded of some secret pride, as you shall perceive if you but consider them *initium omnis peccati, est superbia, &c.* The beginning of every sinne is pride, and he who persists in it shall have his fill of Malediction; and it wil be his ruine in the end. Pride is the nuzler of a dangerous wit, and from thence it breaks forth into various and exorbitant vices at every turne; now of hate, now loxe, but chiefly of envy, whilst it is obnoxious to the distresses of all casualties, for there are not more anxious, or subject to more continual disquiet, than those who onely covet prayse, but think it absolutely due to their deserts: since they are ever apt to imagine themselves contemned, when that debt is not paid to their expectation, and in the meanwhile, wreake their pight of others contumelies (as they conceit) with fretting and inward repining on themselves. They live in a darke ignorance of others vertues, as of their owne defects, and out of this swolne

two'ne arrogancy of theirs, breake  
with all piety and fidelity, and in a  
word, with whatsoever should bee  
most deare unto a man, for a little  
fame and covetousnesse of esteeme.  
And whereas the subject of other vi-  
ces, are but commonly abject and ig-  
noble things, that of pride ordinarily  
is the most excellent, it making a prey  
of all worthy actions, of eminency  
in any knowledge, and even of vertue  
and sanctity it self, much like those  
little worms which lye gnawing at  
the coares of every better fruit. A  
proud man represents the devils man-  
ners most unto the life, for as one  
sought to equalize himselfe unto  
the highest, so the other will not  
onely stand in competency, but even  
seek to be preferred to all. *Sed vult  
quam non resistit superbis Deus.* But  
God never failes to resist the proud,  
he can throw him downe with more  
ease from his highest aymes, than  
some stout defendant standing upon  
the battlements of a Tower, doth  
those who scale the walls, and cut  
them off with as much facility, as a  
Gardner crops off with a light hand  
those little sprouts which shoot out  
above the rest. *Saul* in his humility  
was advanced unto a Throne, from  
whence

whence in his pride he was tumbled  
downe againe. There are some who  
have a naturall aversion from Cats,  
spiders, or some particular food It  
is naturall to God to execrate and  
abhorre the proud. *Abominatio domi-  
ni est omnis arrogans, immundus est  
apud Deum omnis qui exaltat cor suum.*  
As the most contagious diseases doe  
use to break out in severall parts of  
man, so pride will not be stinted to  
any particular place; but now it ex-  
presses it selfe in our eyes, now it  
takes possession of our tongues, it ap-  
propriates this mans hands unto its  
use, in anothers garments it useth to  
cloath it selfe, and sits with so much  
settled gravity in a others carriage as  
an hundred Preachers could not re-  
move it thence: some againe there  
are, who affect such a kind of careless  
behaviour, as if you did not know the  
secret arts they have to professe their  
pride, and sumptuosities in banquets,  
edifices, their childrens breeding, the  
splendor of their retinue, and their  
furniture, you would imagine them  
sworne enemies of so much vanity.  
Insomuch, as the very ayre we breath,  
is pride in all we do, though it be so  
delicate as it is scarce perceptible.  
Now we descend even below ab-  
jection

jection it selfe, our words are meeere  
honey and roses, wee utter nothing  
but the pure silken phrases of the  
Court, we crouch unto all, to make  
our way by indirect meanes to rise;  
and having reached that height once,  
which we aspired unto, we neither  
indure equalls, nor superiors. What  
makes thee so proudly arrogant thou  
filthy dust, and ashes, when the least  
blast of death can scatter all thy  
greatnesse? In what canst thou re-  
ceive such selfe complacence, who  
stink'st so odiously in the nostrills of  
men, of Angels, and of God? and  
whilst thou breathest nothing but  
earth, (ô limbe of *Adam* as thou art)  
thou even poysonest the ayre with the  
stench of *Lucifer*! But if thou canst  
be as well delighted with the goodly  
height of the Cypresse, as with its  
gratefull smell, thou maist climbe up  
on the condition, that from thence  
thou reflect a disdainfull eye on none  
but on thy selfe; and it is true  
greatnesse, true magnanimity, to en-  
tertaine in high places humble  
thoughtes, and as fast as thou art ex-  
alted, to debase thy selfe; and (which  
is more proper to the Predestinate) to  
touch heaven with their merits, whilst  
in their owne conceit they yet lye

G

groveling

Hom. 4. su-  
pra missus  
est.

groveling on the ground. *Divine gratia familiaris esse solet humilitas, &c.* Betwixt divine grace and humilitie (sayes St. Bernard) there is a strait league of friendship. What a sublime humility is that, which honour cannot remove, nor glory make arrogant? For a despicable person to abase himselfe, is not much, but *humilitas honorata*; humility in honour is a rare vertue: indeed. Doe you heare this O yee Kings, yee Princes and Potentates of the earth? Do you heare this, you who are no lesse learned than arrogant, you whose possessions make you despise all other men, *Rara virtus est humilitas honorata*, humility in honour is a vertue deserving all admiration. It is the proper effect of true humility, to make those condemne themselves by their owne verdicts for most unworthines, who in the judgment of heaven are esteemed for greatest sanctity. So *Abraham*, a man most acceptable to Almighty God, accounted himselfe no other than dust and ashes: *St. Peter*, the Rock upon whom Christ built his Church, openly and ingenuously, professed himselfe a *sinsfull man*. *St. Paul*, that vessel of election and Prince of apostles, reputed himselfe but as

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an abortive issue, and unworthy the title of an Apostle. This hold for certaine, the base of all true height and dignity, is no other than humility, and a contemptible opinion of ourselves.

*The first Paragraph:*

PRide is the ruine of all vertues, and the steep precipice of Angels and of men. Good God, what a change, what a commutation was then between heaven and earth, when the most glorious amongst Angels was cast headlong downe from heaven to earth, whilst the miserablest poorest soule on earth was elevated by the hands of Angels unto heaven? Lucifer through his pride did fall from thence, whither poore ulcerous Lazarus was exalted for his humility, who it is credible did not so often number his vertues as his sores; no doubt out of genuine selfe contempt of his, seemed more patient unto all, than unto himselfe, It is a very true and significant saying of a certaine Saint, *varum valet qui se aliquid valere censet, nil penitus valet qui se multum valere autumat.* He is worth but little who in his owne

account seems to be worth any thing, and he nothing at all, who conceits himselfe much worth. With whom St. Bernard doth well accord, where he saith, *Omnia illi desunt, qui nihil sibi deesse putat*, That he wants all, who imagines himselfe to want nothing: And we may add, that they scarcely seeme to be borne for heaven, who whilst they are selfe-conceited of their owne actions, become as sharp censurers of others lives, as they are foolish admirers of their owne; and whilst with an affected blindness they beare their owne judgements of themselves, can never judge aright of other men. Out upon this vanity! Can we think that heaven will ever give admittance unto such pride as this? no, it is onely for the predestinate, who censure others lives so rigorously as their owne: who oftner sit in judgement on their owne manners, than on other mens, and are so farre more severe unto themselves than to all besides, as they easily pardon others, never themselves, when they have done amisse. Miserable as we are! who being but dust and shadowes daily gliding away after those who are vanished before, can yet glory in our own Progenitors, & shew our  
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ranged statutes of our Ancestours,  
as if he were a man who can number  
more men of his lineage past. *Homo  
vanitati similis factus est, dies ejus  
sicut umbra prætereunt.* Man is become  
like unto vanity, and his dayes doe  
vanish away like a shadow. Where-  
soever we reflect our eyes, we finde  
cause sufficient to dissolve them into  
teares. If we fixe them on heaven,  
whilst we behold our Country alqof  
we cannot but consider our selves in  
banishment; if on earth, it is but the  
upbraiding remembrance of our  
grave, and however we betrample it  
for the present with our feet, it makes  
full account to have the disposure of  
our heads at last: finally, if on our  
selves, O what a fair and ruddy fruit!  
but alas all worne-eaten within;  
where ordour, stench, corruption,  
death it selfe have taken their lod-  
gings up. If we consider our owne  
hearts, what a foule abyss, and depth  
it is, all beset with knotted beds of  
Snakes and Adders? woe, woe's us,  
we even swarme with vices, and yet  
cannot contemne our selves: we bee  
oppressed with a world of follies,  
miserie, and sinnes, and yet off' at the  
reputation of wise, happy, learned,  
and holy men. The predestinate the

while convert all this unto their greater profit, & out of the considerations of their daily actions and themselves, doe draw forth motives of their own contempt. These can easily with St. Paul be induced to slight and contemne all other things, who have first learned to slight and contemne themselves. This being so, whosoever desires to be truly happy indeed, must procure to take diligently out this lesson of his owne contempt; from whence he is to proceed (excepting God) to contemne all other things. The Predestinate can best relish that excellent saying of Saint Chrysostome, *Minimum de se sensisse tam magnam est, quam es maximas fecisse*, It is as great matter for a man to account but little of himself, as to have expoyted mighty things. As also that of our Saviour Christ, he who aspires to be greatest among you, shall be the least in the Kingdome of heaven (if ever they arrive to so much happiness) They are not ignorant how the way of humility is craggy and painefull at the first, but afterwards it becomes more easie and delightfome. They know there rests of their journey but this one steep ascent, and so gratefull unto all who direct them on their

Hem. 3. in  
Mat.

their way, they climb it up with all alacrity. They love to be contemned, they affectionately imbrace the occasions, they reioyce to see themselves despised, and more insult over themselves in the meane time, than any enemy. These when they are injured are so far from revenging their quarrell by the sword, as they utter not a word in their owne defence. Here none stretches forth an arme, or brandisheth a sword to vindicate a wrong, as knowing the more profit redounds unto them, the more they are contemned. The predestinate only know, as men deeply read in the schoole of Christ our Saviour, that they are never the worse for mens denuding, nor lesse for their contemning them. *Santus est unusquisque, quantum est in oculis Dei: A man is no more than just as hee appeares in God Almightyes eye: non pilos major, &c. not a haire greater, neither doth God judge by mens estimation.* When we seeme little to our selves we seeme great to God, and then least to him when we appeare the greatest to our selves. The deeper a Well is, the more purer is it water: and the more vile esteem one conceiveth of himself, the more gratefull he is unto Almighty God:

1. King. 3. 16.

All which seems eminent in us, is to be abased, our high spirits levelled with the ground, and the universall fabrick of our pride buried under the heaps of our miseries, ignorances, and imperfections. Musk, as they say, having lost its savour, by being buried in some stinking dunghill recovers it againe; and so if we truly enter into the consideration of our owne vilenesse and surqueddy, we shall exhale not any such odour as we did before, but that of the amendment of our selves, the onely conducing to our salvation.

*The second Paragraph.*

A Holy religious man being demanded once, which in his opinion was the most expeditious way to heaven, answered. *Si se homo semper accusat.* For a man ever to accuse himselfe. And this according to St. Augustine, is the very sum of all Christian learning: and St. Ambrose avouches, *Signum electorum est, male de se sentire, & vulnus suum agnoscere.* That it is an infallible signe of the Elect when one acknowledg his infirmities, and thinks contemptibly of himselfe: on the contrary,

*Reproborum*

*Lib de virg.  
c. 31.*

*Lib de virg.  
c. 31.  
A pol. de  
dau. c. 9.*

*Reprobatorum est proprium semper prava* In. c. 5. Job.  
 agere, & nunquam quæ egerint retrahere, &c. says St. Gregory, It is the custome of the reprobate to bee alwayes committing evill, and never willing to amend their wickednesse, but they passe over all they doe in the blindnesse of their minds, and nothing but punishment can make them sensible of the harme they doe; whereas the elect doe dayly trace out their actions to the very fountaines head of those thoughts, from whence they sprung. Neither for this are they ever the more secure, since they know there are many things may escape their observation, (which onely the all-searching eye of Almighty God perceives. The Sonne of Syrach counsailes us, *quanto magnus es humilia te in omnibus* Eccle. 3.  
 & *coram deo invenies gratiam.* The greater thou art, humble thy selfe the more in every thing, and thou shalt finde grace before Almighty God; seeing the power of God is onely great, and hee is honoured in the humble. Assuredly among all others it is the greatest perfection to have a true knowledge of our owne imperfections, and that soule merits more of true praise, in understanding it selfe,  
 G 5 than

than in neglecting that, to know the course of the Starres, the limits of the Earth, the virtues of Plants, the abstruse sublimity of Heaven, and the Earths unfathommed profundity: Wouldst thou contrive some edifice of eminent altitude? thinke first of laying the foundation in Humility; all naturally aspire unto the top, but Humility is the first step unto it. Our Countrey is high, the way unto it low; and who can seriously wish to arrive unto it, who refuseth to goe the way? But alas, it is a misery, which Saint Hierom doth

*Hier. epist.*  
27.

worthily deplore, *Multi humilitatis umbram, veritatem pauci sectantur*, that many follow the shadow of humility, but few the substance; few indeed, but those few are truly happy, those few of the Predestinate, who the more they behold, the more they dislike themselves; and those the more pretious in the eyes of God, the more they appeare contemptible in their owne. *Qui minus se vident, minus sibi displicent*, sayes Saint Gregory. Those who least consider themselves, are those who displease themselves the least. Many whilst they know many things are ignorant of themselves, and  
in

*Greg. lib.*  
33 moral.  
c. 5.



in Gods eyes seeme the lesse the greater they seeme in their owne, To conclude, the best and safest ascent to Almighty God, is by the way of the knowledge of our owne unworthinesse, and Cassiodorus said excellent

well, *descendo ioham ascendi* Psal 6.

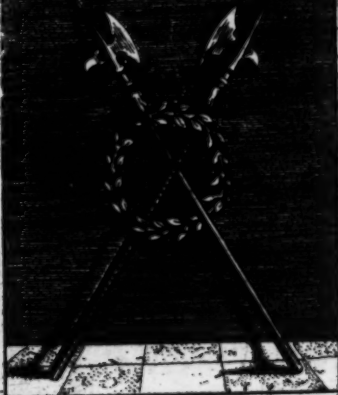
That by descending  
wee ascend to  
heaven.

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The

Embleme.IX.

Louze of our enemies



Bee not ouercome of euill but  
ouer come euill w<sup>th</sup> good.

Rom. 12.V.21.



## The Ninth Signe, Of Predestination,

**I**S to love our enemies. The Device Ad Rom.  
12.  
is, two thwarted Launces combined  
in the middle, with an Olive  
wreath; those signifying *Hostility*, this  
(used by the Ancients as an Embleme  
of *peace*) their being united in the  
bond of *amity*. The Motto is, *Noli vinci  
a malo, sed vince in bono malum*. Be not  
overcome with evill; but overcome e-  
vill with good. Christ our Saviour  
doth commend unto us a most so-  
lemne manner, *Ego autem dico vobis,  
diligite inimicos vestros, &c.* I say un-  
to you love your Enemies, be benefita<sup>ll</sup>  
to those who hate you, and pray for those  
who persecute you, and calumniate you,  
that so you may be sons of your Father  
which is in heaven. You will say per-  
haps it is difficile and painable. I  
grant it, but the more difficile it is, the  
more gratefull it is to God, the more  
available to your self. There are divers  
wayes to expresse our charity, all much  
confering

conferring to the remission of our sins, but among all none more efficacious than from our heart to forgive those who have offended us. Our Saviour Christ hanging extended on the Cross, and having no part of his Sacred body entire from stripes and wounds, but onely his blessed tongue, made it his first care to imploy that member in interceding for those who crucified him in their words and actions; and so became a most potent and prevailing Advocate for his enemies. In which doctrine dictated from the Crosse, our blessed Master hath had but a few disciples, it is true; but yet never wanted some; and to instance in onely one, did not the heavens open whilst Saint *Steven* was praying for his enemies, as if all the heavenly Citizens had flocked to the sight of so noble a spectacle? and whilst the same holy *Protomartyr* prayed for himselfe standing, but for his enemies with bended knees, did he not instantly behold the heavenly curtains drawn, and *Iesus* standing at the right hand of his fathers vertue and omnipotency? In which, deare Lord, if I may expostulate thy meaning without presumption, what unusuall manner of proceeding is this to award him a just triumph, and the reward of victory

victory before the fight ? hee hath scarcely opened his mouth to speake and the heavens are open already ; he is not yet departed this life , and notwithstanding hee enjoyes thy blessed vision. How comes it that that beatitude even issues forth of the gates of heaven to encounter this happy Martyr on his way ; which other Saints must penetrate to the most interiour retirements of thy mansions to behold ? He is yet but in the lists, yet exposed unto the perill of the fight, yet praying ; but his prayer is in behalfe of his enemies. O happy, O potent prayer ! Let us now consider I beseech you, the reason of this his antedated favours and recompence, which without doubt is no other, but that Almighty God is so-taken with the rare vertue of such an one who freely remits offences, and heartily petitions for an enemy, as our most gracious Lord even layes his own Majesty aside, and priviledges his Champion so highly , as not to suffer him to expect his Crowne, till he be seated in his Kingly Throne ; but hee anticipates against all former president, his felicity, and commands his fairest beatitude, not onely to attend him at his Pallace gates, but even to issue forth, and present this happy wariour on his way,

way, with the honour of so extraordinary a triumph, for having imbraced with a most affectionate love his deadlyest enemies, and spent his last breath and teares in beseeching their pardon, who were the Authors of his untimely death. And this is that high prerogative with which the heavenly King indowes all those who forgive their Enemies; so as not hee who suffers a wrong, but he who offers one, sustaines the injury. *David* who had incountred and overcome the most fiercest Lyons and savage beasts, who was so valourous, as he was never daunted with the apprehension of any feare, yet having *saul* his capitall enemy more than once at his mercy under his Iavelins poynt, did rather chuse to pardon him than take his life, and it seems that the burthen of all his triumphant songs, was no other than this, *Si reddidi retribuentibus mihi mala, decidam meritò ab inimicis meis inanis.* If even I have requited those, who have afforded me evill, may I fall helpless by mine enemies deservedly. And *St. Paul* that generous Champion, who dared unto the Combate, not onely whole troops of armed men, but even death and hell it selfe, was nevertheless so milde, so indulgent to his enemies, as he af-

fin es

Psal. 7.

firmes of himselfe: *maledicimur & benedicimur, persecutionem patimur & sustinemus, blasphemamur & obsecramus*: we are cursed, and we blesse those who curse us; we are persecuted, and endure it patiently; wee are blasphemed, and humbly intreat those who blaspheme us. 1 Cor. 4.

*The first Paragraph.*

IT is of all others the most generous and noble kind of victory, to pardon thine enemies when thou hast opportunity to revenge thy self, and is farre more glorious to overcome an adversary by silence, than by open contestation: *honor est homini qui se separata contentionibus*: it is honourable for a man to decline contentions; and *vindicare se non est actus fortitudinis, sed abjectionis & timiditatis*, saith St. Ambrose; to revenge ones selfe is no act of valour, but of a base and cowardly minde; and he who vindicates himselfe is rather overcome by his enemy, then overcomes. Neither was that Prince of Philosophers of other opinion: *sicut debetis est stomachicibum duriorum non posse concoquere, ita hominis pusillanimitas est verbum duriusculum* Prov. 20.  
Lib. 1. Of  
sic. c. 36.  
Arist. li. 4.  
Ethic. c. 4.

*non posse sustinere*, as it is a signe of a queasie stomach (saith he) not to be able to digest solid meats, so is it of a pusillanimous man, not to be able to brook hurth and offensive words. We can give no clearer testimony that we are Christians, than by loving our enemy. To be well exercised in vertue, we have need either of a faithfull friend, or a malicious enemy, and may rest assured that none can ever injurie us, but they must doe themselves a greater injurie; *Vindicta in corde posita nocentior est viperâ*: for revenge (sayes St. Chrysostome) unto that heart which harbours it, is more pernicious than a viper, neither is it a lesse crime to requite an injurie, than to be before hand with one. Hast thou struck thine enemy? then thou hast mortally wounded thy selfe and as he w. o. snatcheth up burning coales out of the herth to throw at others, first burnes his owne hands; even so those who endeavour to harme others, are ever the first on whom it lights, and most commonly the last, when those shift the danger whom we intend to mischiefe, and so the blowes turne upon our selves. Who-soever conceives hatred against another, doth first of all wound his own soule,

Chrys. Hom.  
41. in Act.  
Apost.



oul and he who lives out of Charity,  
hath but death for his residence. Yet  
it is hard (let them say what they wil)  
it is hard for one to love his enemy.  
It is true, but it will be more hard to  
burne in hell with so many enemies;  
it is difficile to love him, whom we  
account scarce worthy of our hate; but  
it will be more difficile to heare those  
terrible words; *ite maledicti in ignem  
aeternum*; *Goe yee cursed into everla-  
sting fire*: Can I suffer him to scape  
harmlesse, who hath so often beene  
the occasion of harming me? Those  
who decline all steep ascents will ne-  
ver mount up a hill; and he doth but  
estrangle himselfe from heaven, who  
refuses to forgive his enemies. There  
are, that will undertake long pilgri-  
mages, from whence commonly they  
returne more vicious than they went;  
we make our offerings at the Altar,  
but all this while our whole hearts  
are stone; we are carefull to desire  
Gods mercy, and pardon, whilst we  
still urge on revenge to execut on. O  
deare Christian, God hath afforded  
thee a plenary Indulgence in thy self,  
thou maist gaine it with one word  
speaking: doe but say *Ignosco*, I par-  
don and thou hast obtained a full re-  
mission of all thy sins; *Dimitte, & di-  
mittetur*

9. Sig. 154. *The Christian*

Luke 6.

1 Cor. 13.

*mittetur tibi.* Otherwise, if thou shalt deliver thy body to the fire, and in the mean time hast no charity, even for thine enemies, all will avail thee nothing. Hee according to the worlds account is most rich, who hath most debtors. Thine enemies owe thee satisfaction for many injuries; keep them still thy debtors, and so enrich thy selfe. Make up thy accounts, see what thou owest to others, and what residue is remaining for thy selfe; without doubt thou wouldst esteeme thy selfe a wealthy man if all thy debts were cleared. How deeply art thou indebted to Almighty God? insomuch as through thy negligence thou art wholly unable to give him satisfaction: take then a provident course; assigne him over to the debtors, and so by their intervention quit thy bonds, which of thy selfe thou couldst never have cancelled. *Dimitti, & dimittetur tibi,* forgive thy neighbour when he offends against thee, and then at thine humble petition thine owne offences shall be forgiven thee; if thou forget those small reckonings betwixt thee and thy neighbour, God will release thee thy mighty arrerages. You know well that saying of St Hierom: *6 or- midelosa*

Eccle. 28.

*midolosa sententia, &c.* O horrible sentence (sayes he) God will not remit us our great debts, unlesse we remit our brothers their smaller ones; and we are to expect at Gods hands againe such pardon, as we afford our enemies.

*The second Paragraph.*

Wherefore, whosoever thou art, have compassion at least of thy selfe, and rather than to hate thine owne selfe, love thine enemy: the pleasure of revenge is short, but that of mercy is perpetuall: Wherefore *Noli vinci a malo, sed vince in bono malum*: Be not overcome (I beseech you) of evill, but overcome evill with good. If thine Enemy be a hungry, bestow food upon him: if thirsty, allswage it but with a draught of water, and thou shalt heap hot burning coales upon his head, and God will reward thee for it: *vince in bono malum*. St Chrysostome speaking of this victory sayes, that in the Olympick games, where the Devill was president, it was enacted, *Male faciendo vincere*, *In c. 12. ad Rom.* that they should overcome by violence, and all foue meanes: but in those where *Cir* st presides, there is a decree

a decree quite opposite to this, where not he who strikes, but he who is stricken meriteith a Crowne. If we did strive to excell in meeknesse, how invincible should we be, how farre above all iniurie and wrong? O then never utter such odious words as theie, *reddam malum*, I will repay evill, but *expecta Dominum & liberabit te*, doe but expect our Lord, and he will undertake thy cause. Neither say, I will deale with him as he hath dealt with me. Alas, why to your owne losse should you seek anothers harme and detriment? why doe you bite those stones which are throwne at you, like some Mastiffe Cur, and not rather turne upon the hand which threw them? Ridiculous blindness! why art thou so furious against thine enemy? *Dimitte eum, ut maledicat: dominus enim præcepit ei ut malediceret tibi*: let him revile thee still, for it is God who hath appoynted him. Those who are condemned to dye, are not angry with the Executioner, but with the ludge; and why, silly as thou art, dost thou bend thy forces against him who inflicts upon thee thy sufferings, and not rather consider by whose warrant it is done? Is it not God, who for thy greater

Prov. 20.

2 Kings 16

greater good hath singled thee out  
 such an adversary as this, to the end  
 to punish thee for thy passed crimes?  
 The Devill could not have bereaved  
*Iob* of one herd of cattell, but by ex-  
 presse permission of Almighty God:  
 wherefore he said well, (not the devil)  
 but the Lord bestowed them on me,  
 and deprived me of them againe. Our  
 Saviour Christ told *Pilate* when he  
 gloried in his power: *non haberes po-*  
*testatem, &c.* I thou shouldst have no  
 power over me, unless it were given  
 thee from above. And this were an  
 excellent answer to give an enemy.  
 Divers have more profited by their  
 enemies, than by their dearest friends.  
 The Church had had no Martyrs if  
 all its Tyrants had beene extirpated:  
 and should we have no enemies, we  
 should be deprived of many a glori-  
 ous Crowne. *Dioclesian* did no lesse  
 advance and propagate the Church  
 by his inhumane cruelty, than *Con-*  
*stantine* by his reverence towards it  
 and liberality. That rich farmer in  
 the Gospell commanded that both  
 the corne and weeds should be suffe-  
 red to grow up together: *Sinite utra-*  
*que crescere*; whereas we over-hasty  
 and violent to our owne perditions,  
 no sooner can espy a weed above the  
 ground,

*Iob**John 19.*

Matth. 6.

Psalm 118.

ground, but we cry out presently, to the fire with these Thistles, let this Darnell be burnt, let our enemies be destroyed. Stay, stay deare Christians, we ought not to take this violent course as yet : when the harveſt comes, there will be order given to the husbandman, together, first of all, the Cockle and Darnell into bundles, and cast them into the fire : and why then should we discredit our owne zeale with our owne inconsiderate haile ; why are we so forward to drag our enemies to deserved punishment ? Never feare it, such weeds as these shall not escape the sickle & the fire ; but as yet the harveſt is not come, expect a while. Our Saviour Christ teaching his Disciples a forme of Prayer, consisting of seven Petitions to his heavenly Father, doth not without profound mystery particularly repeat and expound that which concernes the forgiveness of offences, to signifie thereby without doubt, that for the rest it might suffice to have only insinuated them unto them, but that this could never be inculcated enough : *Nunquam enim nimis dicitur, quod nunquam satis dicitur*. And even in this respect the royall Psalmist enlarges himselfe in  
 commen-

commendations of the law : *Latum mandatum tuum nimis*, thy law (saith he) O Lord, is exceeding broad, indeed so broad, as to command us to extend the bosome of our loves, not onely to our acquaintance, but to meere strangers, as well to our adversaries, as those who are beneficiall to us, to the worthy and unworthy, unto friends and enemies alike. No exteriour marke of any dignity doth so testifie a man to be learned, wealthy, or noble, as the actuall loving of our Enemies doth us, to be the Sons of Almighty God. But, who (you will object) is so absolute a master of himselfe, as not to be transported sometimes, through violence of passion & danger, to some extraordinary expression of our aversion from an enemy. But we must know that it becomes a Christian, to refraine his anger, and curb such violent motions as these. St. *Augustine* sayes rarely well *Audisti convitium? ventus est. Iratus es? fluctus est. Vento igitur flante, fluctu surgente periclitatur navis, periclitatur cor tuum: audito convitio vindicari vis, & ecce vindicando refecisti naufragium, Dost thou heare thy selfe ill spoken of? (sayes he) it is but a wind: art thou offended at it? it*

*Ser. 2. inter.  
17. Hom.*

is but a billow; but when this winde  
and billowes meet, thy heart is in jeopardy,  
the poore ship is in danger to be cast  
away, Thou resolvest to revenge thy  
selfe for those offensive words, and be-  
hold it is the wrack of thee. And he  
proceeds to give thee the reason for it,  
Quare hoc? Why is all this? sayes  
he: quia dormit in te Christus, oblitus  
es Christum nimirum excidit tibi Chri-  
stum cum crucifigeretur inimicis suis  
non Crucem, sed veniam a patre lacrimi-  
mis exorasse. Because Christ is a sleep in  
thee, thou hast forgotten Christ, thou  
dost not remember how Christ, whilst  
he was crucified, besought his Father  
even with teares, to pardon, and not to  
punish his enemies. And now behold  
how Christ is a sleep in thee, who  
taught thee not onely to watch, but e-  
ven to dye to pleasure thine enemies.  
Otherfore awake Christ within thee  
by exostulating in this manner with  
thy selfe: And who am I, that I  
should revenge me of mine enemies?  
Who knowes whether I may not soo-  
ner meet with death, than my revenge  
can meet with them? and then O mi-  
serable as I am, what will become of  
me, when Christ shall disclaime my  
departing soule, when he shall reject  
me, who hath taught mildnesse, not  
anger,



anger, who hath profest himselfe a master of submission, not of revenge, of charity and pardon, not hate and rancorous spight?

*The third Paragraph.*

**B**ut revenge hath neither eyes nor Beares, it is carryed blind and deafe away by the swing of every suddaine passion, so as with good reason that ancient Poet declares himselfe agrieved.

—*Verum ita sunt isti nostri divites* *Plant in*  
*Si quid benefacias, levior plumâ est* *Pan. Act 3.*  
*gratia,* *See us.*

*Si quid peccatū est, plūbeas iras gerūt.*

It is the fashion now of the richer sort, if you doe them any pleasure, their thanks are lighter than a feather, for it; but if once you displease them the memory of it lyes as heavy as lead upon their galled mindes. Where he seemes to have lively deciphered such as now a dayes suffer their friendships to be blown away, and vanish with the least wind of an offence, whilst they rivit the hate of an injury as deeply in their minds, as if it were sodered there with sheets of lead. O Christians for shame be more prone to pardon, least we be found more defective herein than very Heathens themselves, least we be con-

H a vinced

vinced with so many cleare examples and testimonies of theirs, as to have no colorable excuse left to pretend for pardon at that last generall day. *Pompey* the great is no lesse famous in History, for his constancy to his friends, his easinesse in forgiving offences, and facility in admitting of any satisfaction, than for his three glorious triumphs over the third part of the universall world. *Augustus Caesar* in these expresse tearmes pardoned *Cinna*, who had conspired against his life: O *Cinna*, once more I grant thee thy life; the first time as to an Enemy, now as to a Traytor and a Paracide: and hereupon he bestowed upon him the *Consular* dignity: and the issue of this his clemency was, that he experienced him ever after most loyall to him, and *Cinna* dying, left him inheritor of all he had. *Phocian*, a man of most innocent life, and one who had borne Offices of highest dignity in the Common wealth, being condemned to dye, some of his friends, as the hang-man was presenting him with the poysoned Cup, asked him, *What service he would command them to his Son?* *Nothing* (said he) *but that he would never cal to mind what a draught the Athenians inforce me this day to drinke.*

*drinke.* It is recorded of *Julius Caesar*,  
 that he was unmindfull of nothing but  
 injuries. But who is there of us, who  
 would not think it a blemish to their  
 reputations, to have such an opinion  
 as this conceiv'd of them? how freshly  
 doe we beare injuries in mind? how  
 sensible are we of them, and whilst  
 we write down benefits in light dust,  
 we record them in solid flint, *manet*  
*altâ mente repôstum*: neither can the  
 authority of Almighty God himself  
 prevaile, to bring us to reconciliation.  
 God long agoe hath severely prohibi-  
 ted all revenge, in declaring, *mea est* Deut. 32.  
*ultio & ego retribuam in te* &c. *Re-*  
*venge belongs to me, and in time I will*  
*reward them*: and notwithstanding,  
 how many are there who impiously  
 answer him again, *No, O Lord, revenge*  
*belongs to me, and I will requite them*:  
 Our Lord replies, *It is my revenge, let*  
*me alone with it*; And yet man desists  
 not: nay, rather mire, leave the man-  
 aging of it to me; you O Lord are too soon  
 appeased, your revenge is too too slow.  
 And thus with most intollerable pre-  
 sumption we usurpe the authority of  
 Almighty God, and dare even impi-  
 ously to wrest the sword out of Gods  
 hands to strike our enemies, whose  
 punishment he reserves to himselfe,  
 and

and against a l right put on the severity of a Iudge, whilst we are parties in the offence our selves.

*The fourth Paragraph.*

**I**T is recounted by divers credible Authors, how a certain person who had received an injury had recourse once to one *Sisevius* an ancient holy man; to whom after he had declared his agrievances, as the manner is, with all exaggeration of circumstance, he besought him to let him declare himself a man, and revenge himselfe. The same with an instance of prayer desired him not to shew himselfe so farre a man, as to become a Devill: For his revenge, God would have care to dispose all for his greater good; wherefore he was to commit it wholly unto him, and even according to true fortitude this was the sufficientest revenge that he could take, who might assure himselfe that his enemy should never escape the divine hands unpunished. The other replied, Father I am fully resolved never to pardon him, nor to desist till I have requited him with the like injury. For heavens love, answered the holy man, be a man, but so as you be a Christian withall, and consider more what reason may perswade you, than what your

*Rufin. Aquil.*  
l. 3. n. 7.  
*Paschas. c.*  
*30. Pelag.*  
*libell 1. r.*  
*30. Pallad.*  
*in aspen*  
*Punsi Hist.*  
n. 3.

your violent passion may suggest :  
Why, said the other , it is no other  
than reason which puts me upon this  
resolution , not to spare him , who  
cares not for sparing any. O but, said  
*Sisovius* , you cannot determine your  
owne right your selfe , nor execute  
what you have determined ; it is one-  
ly in Gods power to punish his crea-  
tures, he is the Lord of vengeance, and  
therefore may freely take revenge ;  
for us we ought not intermeddle in  
it Besides I am sure you are not igno-  
rant how *Christ* hath not only counsel-  
led but even commanded us to pardon,  
nay to pray for, to love, and do good  
unto our enemies. Father, sayd he,  
never perswade me , my heart is a  
tempestuous sea, & can never be cal-  
med untill I have taken vengeance of  
mine enemy. Then answered *Sisovius*,  
since you are so resolved, respit at least  
your anger untill we have commen-  
ded our selves to God in prayer. And  
thereupon they both fell down upon  
their knees : when the holy man be-  
gan, prescribing unto the other ( as it  
were) this for the of Prayer. O God  
we have no need of thy assistance any  
more, neither doe we request thee here-  
after to be solicitous for us. We will  
sufficiently provide for our selves ; re-

venge belongs unto us, and we will reward our foes as they deserve. Behold even now we are upon the poynt of sub-  
 jecting our enemies as foot-stooles under our feet. These words so lively touched the heart of that other man, that casting himselfe all along at siso-  
 vius feet, he vowed with many teares there in the place, so wholly to lay a-  
 side all thought of his revenge, as never thereafter, by the least word to call it to mind againe. And this is that, which he, who onely by excel-  
 lence is just, commanded us; this is the peculiar distinction of the sonnes of God, not onely to make no difficul-  
 ty to remit offences, but even to re-  
 compence them with benefits. *Videte nequius malū pro malo aticci reddat, &c.*  
 looke ( sayes the Apostle ) that none of you requite evill for evill, but al-  
 wayes that which is good, pursue to-  
 wards each other, and towards al'; But our Saviour Christ in more ex-  
 pressie termes doth oblige us unto more perfection. *Vobis dico qui audis,*  
*&c.* to you I say that doe heare me, love your enemyes. doe good to them  
 that hate you, and blesse those who curse you; and according as you will  
 that men doe to you, doe you also the  
 like to them againe. And, if you love  
 them

a Thes. 5.

Luke 6.

them that love you, what thanks is it to you? for sinners love those who love them: and if you doe good to those, who doe you good, what thanks is it to you? For sinners also doe the like; but doe you love your enemies, and your reward shall be much, and you shall be Sonnes of the highest, because himselfe is beneficiall to the evill and ungratefull. This with good reason thou dost enjoyne us, this with great liberality thou dost promise us. But, O deere Lord, how many are there who will not heare thee? How many that care so little for thy Commandement, as their hates and lives have both but one period? They protest against that effeminate basenesse, as they title it, to be easily perswaded to put up a wrong. For their parts they should account it their only felicity to repay the injurer in his owne coyn againe: and if *Solomon*-like they might be masters of their wish, a hundred times rather than Wisedome, they should desire Revenge. These are they who never cease to importune Almighty God: *Da mihi Domine inimicorum meorum animas*, Grant me, O Lord the soules of mine enemies; as for the rest I referre it unto thee. This is the true spirit of revenge indeed, neither to regard the Law of God, nor to

beterrified with his threats, to bee so  
 far from putting up an injury, as to re-  
 turne it as soone as it is offered them,  
 at every light word to vent their cho-  
 ler, and when anger hath once stirred  
 them up, to follow every impulse of  
 their enraged minds, seeking with all  
 earnestnesse their enemies destruction.  
*Hec ulciscendi libido*, according to Ter-  
 tullian, *negotium curat aut glorie aut*  
*ma'itie : sed gloria ubique vana est, &*  
*malitia Domino odiosa ; hoc quidem loco*  
*maxime, quia malum duplicat quod se-*  
*mel factum est.* This lust of vengeance  
 doth labor either to satisfie its malice,  
 or desire of glory : for glory it is a  
 meere vanity, and malice is an odious  
 thing to Almighty God, especially in  
 these circumstances where of a single  
 offence we make a double one. All the  
 difference betwixt him who provokes  
 unto an injury and him who is provo-  
 ked, is onely this, that the one hath  
 his hand first in mischief, the other  
 last, and both are alike guilty of offen-  
 ding God. For he counsailes us, when  
 we are stricken on the one cheek, pre-  
 sently to offer the other, and not to de-  
 sist till we have tyred out our enemies  
 malice with our patience : assuring  
 our selves that so we shall annoy him  
 more, than if wee put our selves upon  
 our



our owne defence, since he for whose sake we suffer all, will for our sakes chastise him with deserved punishment. Why then should wee arrogate unto our selves the right of our defence, which God unto our greater glory hath reserved unto himself? He is the undertaker for our patience; whosoever trusts him with his wrongs, he will revenge them; with his losses he will redresse them; with his griefes he will remedy them; finally with his death, and he will restore him unto life againe.

*The 5. Paragraph.*

**B**ut you will object with the Poet : *Iun. 1. Sary.*

*Semper ego auditor tantum nunquam ne reponam*

*Vexatus toties ?*

Shall I bee still a hearer vext so oft,  
and ne're requite them ?

Never (deare Christian) never, although a hundred, although a thousand times, if thou wilt declare thy selfe a true Son of God, commit thy cause to him, and the while suffer, and be silent. *Nocentes peribunt qui te vexaverunt & qui gratulati sunt in tua ruina pœnientur* : The wicked who have vexed thee shall perish, and those who rejoiced in thy ruine shall be punished. He who hath done an injury, shall be rewarded according to his misdeeds. You

*Baruch. 4.*

*Colos. 3.*

will

will say perhaps, I am content to forgive mine enemy, but yet I will not forget the injurie, I will remember him. If this be all thy charity, be assured that God will requite thee with the like: *Homo homini reservat iram, & a Deo quærit medelam?* &c. Man to man (saith the Son of Syrach, reserveth anger, and doth hee seek for remedy of God? He hath not mercy of a man, like unto himselfe, and doth he intreat for his own finnes? he, flesh as he is, reserveth anger, and doth he demand propitiation of God? Who shall obtain any thing for his sin by prayer? It is but a vaine pretext of clemency to say, I will not revenge my selfe, but yet withall I will not forge the injurie, either give that which thou resolveth to give, without any reservation at all, or never expect by it to purchase heaven. You know what threatening language our Saviour uses, *Sic & Pater meus cælestis faciet vobis, &c.* So my heavenly Father will deale by you if each of you doe not forgive your brother from your hearts, &c. But you will say for my part I should be ready enough to pardon him; neither am I so jealous for mine owne honour; but that publike office which I sustaine is interest in it, that no injury offered to my private person do passe

Eccl. 28.

Matth. 18.

passe unpunished. For Gods love, deare  
 Christians, let us not stand too much  
 on ceremonies, in things which so  
 nearely concerne our salvation; this  
 is but a flourish of a few ayry words.  
*Stephen* was a publike officer as well as  
 you, and yet we see hee was no wayes  
 imboldned by it, to take up stones, and  
 deale by his persecutors as they dealt  
 by him: neither did he suppose that a-  
 ny convenient course to defend his dig-  
 nity, but with a most sincere heart hee  
 cryed out, *Domine Iesu ne statuas illis*  
*hoc peccatum*: O Iesus doe not impute  
 this sin unto them. And so our crucified  
 Lord, not onely as he was son of man,  
 but of Almighty God, besought his  
 Father, even with teares, to pardon his  
 enemies. *Pater dimitte illis*. No, there  
 is no mortal creatures of so high a dig-  
 nity: to whom it can be any losse of  
 reputation to forgive an injury, especi-  
 ally if it concerne no other than him-  
 selfe: *non queras ultionem nec me-*  
*moreis injurie Civium tuorum*, doe  
 not seeke for vengeance nor beare in  
 minde the injuries of your owne Ci-  
 tizens. But you will say, he hath in-  
 jured you without a cause. Had it  
 not beene causelesse, it had been no  
 injury; where both are alike faulty,  
 neither are injured. But what doe  
 Italke

Levit. 19

I talke of cause? What cause did *Joseph* give unto his brethren in only making relation of his dreame? And yet afterwards being chiefe Governour of *Egypt*, in a generous kind of silence, he buried all offence. But this of yours is of exorbitant strain. And wherefore all this exaggeration? If the offence were light, your reward for pardoning of it would be but small. We can never rise to any eminent degree of perfection, but by the way of suffering great injuries. Harken what *St. Hierome* saith in this particular: *Deus faber est, inimici lima sunt, & mallei, quibus nos ille expurgat Sanctosque sculpsit.* God is the statuary, and our enemies are his chissells and hammers, with which he polishes us, and makes us into Saints. Hath your enemies ever stoned you, as they did *Saint Paul*, or scourged and crucified you, as they did our Saviour Christ? But you will alledge you are noble, and he who injured you is but some base borne peasant some Son of the earth. O *Samian* Pot-sheerd art thou not of the same Clay (or little better) of which thine enemy is made? thou noble? if thou permits thy selfe once to be overcome by this appetite of revenge, know thou art no longer the off-spring of a noble

*S. Hier. in a.*  
5 *Matth.*

noble family; but the slave of sinne. Wherefore be advised by the wise man: *Memento novissimorum & desine inimicari*, Remember the last things, and cease to bee at enmity. You will tell me, though you would never so faine forgive your enemy, yet you cannot overcome your selfe therein. The reason is, because you will take no paines to get the victory. I know that as long as you nourish grudgings in your mindes, all your thoughts which arise from thence, taste of nothing but bitternessse, whilst your bosome is no other but a nursery of nettles, thornes, and bryars, with which your ulcerated Conscience is stung, and smarts unto the very bloud. Doe you burne with desire of revenge? haste with all speed to extinguish the flame, least in debarring your owne entrance into heaven, you but accelerate the fire of hell, where you shall burne for all eternity. The sustaining of injuries is the gates of heaven, and, *qui vindicari vult, a Domino inveniet vindictam & peccata illius servans servabit*, he who will be revenged, shall finde vengeance of our Lord, and with great observancy he will keep his sinne. You can take no sleep perhaps, nor have an appetite to any food, as long as you behold a

*Mardocheus*

Eccl. 18.

Eccl. 38.

Ezek. 32.

*Mardocheus* sitting securely at the Palace gate, as long as you see your enemy uncontrolled, conspiring your ruine. How bravely we deceive our selves to our owne perdition? *Ezekiel* tells of cerraine Souldiers, *qui posuerunt gladios suos sub capitibus suis, & descenderunt ad infernum cum armis suis*, who layd their swords under their heads, and so descended together with their weapons into hell: behold a new manner of pillow, to sleep on swords. And truly they take their rest upon no other, who are so desirous of revenge, as they never rest but when they are fighting, quarrelling, harming of other men. In this manner *Cain*, that primitive disciple of the Devil (as *St. Basil* tearmes him) for no other end sought his brothers destruction, but upon the ruine of his glory for to build his own, though the effect was far contrary to his expectation. *Esau* found no place for any mercy, although hee sought it with instancy of many tears: so *Saul*, so *Antiochus* were shamefully repulst even from the Altar of mercie, to which they fled; and that deservedly, since they never spared any whom they held for enemies: *iudicium sine misericordia fiet illi qui non fecerit misericordiam*, Hee shall have judgement passe

14 Heb. 12.

Eccl. 28.

pass upon him without any mercy, who hath not afforded mercy unto others; whereas King *David* redoubled his wickednes with a foul relapse, and dyed his infamous Adultery in bloud, and yet he no sooner began to shew himselfe contrite, he had no sooner pronounced these two short words *Peccavi Domino*, I have sinned against the Lord, but he heard presently from the mouth of the Prophet *Nathan* *Dominus peccatum tuum transiit*. The Lord hath remitted your sin. How often did *Antiochus* confesse that he had sinned, and with grievous cries implore the Divine pittie, vowing offerings to the Temple, & promising for the time to come an intire conversion; and yet his petition never would be heard; and from whence proceeded this difference of favour, but from their different carriages towards their enemies? For *David* whilst he was inferior to no King, in prowesse and deeds of armes, was superior unto all in pardoning his foes, insomuch as he esteemed revenge the most unworthy his dignity of all other crimes; whereas that other Tyrant behaved himself in more than hostile manner towards his own Citizens, breathing forth nothing but swords, fire, bloud, slaughter, and revenge.

\* The

2 Kings 12.

## The 6 Paragraph.

**T**Hough Physicians most commonly use not to give over their patients till they see them so faint as they require a tombe (as it were) to leane their bones against; yet there are some maladies so pestiferous as at first sight of the patient, he can say, He is but a dead man, go and provide him a grave. In like manner though in this life we are not to dispaire of the salvation of any, how wicked soever they be; notwithstanding this is such an incurable disease, where the vitiated bowels even swim with gall, and the minde is tortured with the pangs of hatred, and desire of revenge, that St. Iohn plainly declares his opinion of such an one: Make ready a Sepulcher for this miserable wretch, for his sinne is mortall, and to the death; neither would I advise any to pray for him. They rarely recover who are once obstinate in revenge, and there is no sense, where there is nothing but bitterneffe. But although all the wise and learned men in the world crye out against us: though all the Prophets threaten us, Angels exhort us to bury our iniuries in forgetfulnesse, and enter into league of friendship with our enemies, yet we

1 Iohn 5.

Eccl. 21.



we despise them all, and desperately  
 persever in pursuit of our revenge.  
 Last of all, the Learnedst and wisest  
 of all wise and learned men, the in-  
 struction of Prophets, and King of  
 Angels with soveraigne power, su-  
 preame authority, doth visit us him-  
 selfe not so much by way of perswa-  
 sion as by authority to bring vs to ac-  
 cord, not to give us counsaile, but an  
 absolute law, and yet with extreame  
 audacity we remaine still obstinate.  
 But mark this *Dialogue*, how Christ  
 our Soveraigne King commands, and  
 how his subiects contrary his cōmand.  
 Here stands our Saviour Christ, & in  
 his fathers name com mands them: *Ego*  
*autem dico vobis, diligite inimicos ve-*  
*stros: I say unto you, love your enemies.*  
 I here stands his rebellious subiects,  
 and answer him presumptuously a-  
 gain: O Christ this is lost labour  
 you do command in vaine. *To you I*  
*speake, to you who are Christians.* Wee  
 fide our selves presently with Hea-  
 thens, and none gives eare to Christ.  
*I say unto you, resist not evill; So we*  
*shall be counted cowards and weak*  
*spirited. Pray for those who persecute &*  
*calumniate you.* How seldome, & how  
 cold this prayer is; *That you may be*  
*Sons of your Father who is in Heaven.*  
 We

Matth. 5.  
 Luke 6.

We shall buy this title at too deere a price. Doe good to those who hate you. It is against our natures, O Lord command us somewhat more tolerable. Forgive others, and you shall be forgiven your selves. It is impossible, content your self, we cannot do it. In brieft we will not restrain our anger, bridle our selves, nor containe our hands; as for our thoughts, how is it possible to governe them? If you shall remit to men their offences, your heavenly father will remit you yours. For us, we are resolved to perish, so our enemies perish with us.

The 7. Paragraph.

**O** Christians, and is Heaven then such an odious thing as you must needs make such impetuous haste to helpe? Do you not remember the dayly petition which you make, *Et dimitte nobis debita nostra, sicut & nos dimittimus*, And forgive us our trespasses, as we forgive? Do you not perceive your obligation from hence, to love your enemy, under paine of binding your selfe unto the forfeiture, as often as you supplicate Almighty God to forgive you, as you forgive other men, when you do but say in a manner, For me, I am resolved to pardon no man, but to take revenge on all, and persecute

*persecute them with implacable hatred to the death; wherefore do thou, O Lord if thou please, requite me with the like.* No this is the language of the reprobate, the predestinate are of a far different straine: it is impossible to provoke them by any injury beyond their custom of interceding in this manner for their enemies; *Father forgive them*, and impute not this sin unto them; for my part, I freely pardon them, I freely forgive them, without all thought of ever revenging it. This is the stile of the Predestinate. And here, before I draw to a conclusion, I would desire to know of thee whosoever readeest this, and yet bearest a grudge unto thine enemy in thy mind, whether thou believe all this to be true or no? without doubt you will not deny it, unlesse you can believe the truth would conspire with falsehood to deceive you, Christ with untruth. Supposing then that all is true, as most true it is, what impious contumacy is this in you? what obstinate contempt of the Law of God? what presumptuous contradicting of the will of Christ? Christ exhorts you with all earnestnesse to pardon, forgive, and love not only your friends, but even your enemies, be they whom

whom they will ; and yet doe you remaine obstinate , yet doe you hate your foes ? Will you yet afford them no forgivenessse ? yet cannot you love these who maliciously have detracted you ? Doe you care so little for Christ, so little for Almighty God ? doe you set so light by heaven , by your eternall salvation so light ? cannot all this extort from you one such word as this, seriously uttered, and proceeding from your heart ; *Ignosco, dimitto*, I pardon, I forgive, and beseech Almighty God to doe the like, if perchance any have offended me ? Yet dost thou stand like a sencelesse statue, without all voyce and motion of forgivenessse ? Yet out of that iron bosome of thine, dost thou breath nothing but such ominous sounds as these : away with mine enemies, an evill death be with them, and all that is evill else ? Yet dost thou blow out nothing but revenge, death, and destruction against thine enemies ? Is your hate of your enemies not yet extinguished, doe you yet refuse to obey the commandements of our Saviour Christ ? If so, go with other Christians your like, take what way you wil, you can never be out of it ; one way or other you will arrive infallibly unto

unto your journies end, the kingdom  
of everlasting woe and wretchednes.  
Goe on confidently, blind-fold as  
you are, and assure your selves that  
every path you can take will lead  
you unto hell; the certain course you  
can take to arrive thither, is by mista-  
king of your way, in the mean while,  
hold this for certaine, *Non potest a-*  
*mare Deum qui non cessat odisse*  
*inimicum*, That he cannot love  
God, who ceaseth not  
to hate his E-  
nemie,



The

Embleme X.

Detestation of  
Sins past



I will come unto thee quickly  
and remoue thy candlestick  
out of his place except thou repent

Reu. 2. v. 1. 2.



## The Tenth Signe, Of Predestination,

**I**S the *deceit* of our passed sins.  
The *D* vice is, an aged man bearing his *rosse*. The *Motto*, *Veniam tibi cito, & movebo candelabrum tuum de loco suo, nisi poenitentiam egeris.* Apoc. 2.  
I will come presently to thee, and remove thy Candlestick out of its place, ulesse thou repent. *St. Aust* in esteems it a most flagitious crime to rejoyce and glory in the remembrance of our passed sins, whereas we ought rather to conceive great sorrow for them, and endeavour with all diligence to extirpate them. For a the same Saint truly affirms in another place, *qui pectus suum tundit, nec cor igitur peccata, solidat, non tollit* He that beates his breast, and doth not amend his life, rather inroots his sins more in him, than extirpates them. The royal Prophet affirms of himself in the midst of his lamentations, *peccatū meū contra me est semper*, that his sins were alway against him; and therefore he beseeches God with such instancy of  
I prayer

*Lib. 5. de  
lib Arbitt.*

Psal. 50.

2 Cor. 7.

Luke 13.

prayer, to create in him a new heart,  
 and renew a right spirit in him : *Cor-  
 mundum crea in me Deus & spiritum  
 rectum in nova in visceribus meis* And  
 such as those are onely truly happy,  
 who imitate this holy sorrow, and  
 prosecute their sinnes with such a ge-  
 neros hate as this ; who grieve only,  
 because they are grieved no more, and  
 afflict themselves, because they doe  
 not afflict themselves enough. This  
 is a true sorrow indeed, according to  
 Almighty God, which (to speak with  
 the Apostle) *maketh repentance unto  
 salvation, not to be repented of.* Where  
 we are maturely to consider the word  
*in stabilem salutem, to lasting and per-  
 manent salvation, to salvation not to  
 be repented of :* For many by Repen-  
 tance acquire the state of Salvation,  
 but alas their salvation is not perma-  
 nent and lasting. For which cause our  
 Saviour expressly admonisheth us,  
*Nisi penitentiam habueritis, omnes si-  
 militer peribitis,* Ilesse yee have re-  
 pentance, ye shall all likewise perish ;  
 where he inuokes unto us, that it  
 is not enough to repent, but we must  
 also have repentance, that is, be con-  
 versant in it ; neither is it to be un-  
 dertaken onely at certaine times, and  
 then intermitted, for so long againe ;  
 but



but we are still to actuate our selves therein, with a firme purpose of persevering. And this is the Doctrine delivered to us from that Angellicall mouth: *vera & ser. a penitentia non tantum a peccatis prateritis expiat, sed etiam preservat a futuris*: that true and sincere repentance, doth not only expiate us from our passed sins, but also preserves us from future ones; he doth not repent for his sins, who hath not the like purpose withall, of never falling into the like sinnes againe.

St. Tho.

*The first Paragrab.*

CHRIST having healed the *Paraletick* in the Gospell, commanded him to take up his bed and walk, which he performed instantly: *& sustulit grabatū suum & ambulabat*. The occasions of sinning are first to be avoyded, and removed out of the way, and then we are to proceed to a most vertuous course of life. The Prodigall-child being almost starv'd with hunger said, *Surgam & ibo ad patrem meum. I will rise, and goe to my Father*. Neither did he onely say he would goe, but he went indeed; whereas we, for the most part, when it comes to this, through our owne negligence doe lose both us. of hands and feet, we are

Iohn 5.

onely active in words, nothing in deeds; mighty of our tongues and feeble of our hands; we bend the bow, but never shoot the arrow; we purpose much, but never performe any thing; we are sorry when we are fallen into any sin, but use no diligence in providing not to fall againe. And as those who wish to have their wounds cured, but apply not the remedy, so we would avoyd the falling into sins, but divert not the stream of affections which carries us towards them. Age finds us still procrastinating, and seeking of delayes; our life haltes away, whilst we doe nothing, but purpose, and make faire promises, and is past before we put them in execution; when death arrests us in midst of our long purposes, and derides us for having consumed so many yeares in resolving what to do, without doing any thing. Such an one was St. *Augustine* once, but not long such an one: he did not deferre that till he was old, which no man can undertake too yong: *Dicebam apud me intus, Ecce modo fiat, modo fiat: Et cum verba jam ibam in placitum, jam pene faciebam, & non faciebam nec relabebar tamen in pristina, sed de proximo stabam, & respirabam. Retinebant me rugæ nu-*

*nuga & nugarum, & vanitates vanitatum antiquae mica mea, & succubebant vestem meam carneam & submurmurabant: dimittis ne nos?* I said in my selfe (saith he) behold I wil doe it shortly, and so only it shall be done. And having said this, I was satisfied, I was even upon the poynt of performance, but performed nothing; yet I returned not wholly to my old customes again, but stood panting not far off. I was stayed and detained by those old friends of mine, the toys of toys, and vanities of vanities; and shaking me by this same vestment of flesh, they muttered these words, Will you forsake us then? Yes truly he forsook you, and wholly discarded you, he shook off your intollerable yoke, and detested in such manner the wayes of his former life, as he never thereafter set foot in them againe.

*The second Paragraph.*

**W**E often undertake a better course of life, but we persever not in it, and so whilst we goe not forwards with our web, it unravels againe, and becomes as mi hapen as it was before. We want not (as we may well suppose) many pious endeavours, ho y thoughts, pure intentions, and wise deliberations; and in all which, wee

are but like the *Athenians*, who enacted excellent lawes, but were stricken nought to urge them on to execution, or provide they might not be antiquated by the times abuse. We prescribe to our selves a most laudable course of life, and most conducing to our salvation, but at every little tediousnesse, and molestation we desist from it; we fortifie our selves with many holy, and fiery purposes, but at the first parley of our rebellious flesh, at the first solicitation of our alluring enemy, seconded with others of that flattering crew, we render up our selves, and without any resistance suffer our selves to be trailed into the filthy puddle of our former sinnes, so unconstant is our Repentance, and so little durable. O deare Christian, thou hast resolved to lead a life most pure, to decline all occasions which may blemish it, to refrain thine eyes, the solicitors of lust, and mortifie the unrulinesse of thy flesh, and thou dost well therein. Thou beginnest to debar thy tongue from mis-beteeming words; to harbour an aversion from reading lascivious books. And all this very well Thou purposest to suppress thy anger, to moderate thy passions, to reject all enmity, and banish envy wholly

wholly from thy mind, and thou dost excellent well. Thou resolvest to be more reserved in speech, to be silent whilst others are detracted of, and patient when thy selfe art injured; and all this excellent well. But how far more excellent were it to remain still constant to our purposes? whereas, alas how many are there, who yesterday could bridle their tongues, containe their lubricities, suppress their angers, and overcome themselves, who to day are wholly effused on their former licentiousnesse, and in receiving againe the servile yoke of unruly lust, and a licentious tongue, and giving the reines of their furious passions, become as very slaves to vices as they were before. It is no true repentance, which is not stable, and permanent, but rather inconstancy and light volability of mind. We are like those cowardly fencers, who at blunt can handle their weapons skillfully, and make great flourishes, but being challenged to the field at tharp, the glaunce of the naked weapons so dazles their eyes, as they run dastardly away, and expose their backs to those wounds which make them fearefully turne away their face. We are like unexpert foot men, who at

their first setting out do keep a mighty adoe, w<sup>h</sup> they are presently all in a sweat, and forced to take up, before they have halfe run the race. How often doe we undertake matters of great consequence, which we begin laudably, and for a time hopefully prosecute, until by degrees wee languish, afterwards come to fall, and at the length lye groveling all along? That Tree makes vaine ostentation of blossoms, which onely promises fruit, but never produces any; That Architect lays but a bootlesse foundation on which he never raiseth a building up; and what doth it availe a Mariner to hoise up sayle, weigh Anchor, and betake him to the sterne, if he never put to sea, or else make for land againe, as soon as he is out of the havens mouth? And what doe we but lay the foundation with this Architect, and never goe forward with the building we have in hand? Begin our *Exordium* with the Oratour, but rarely come to our peroration? Set Saile with the Mariner but for every little blast, stand for the harbour againe: What have we more frequently in our mouths, than *I will amend my manners, I will reclaim my life*, and yet, what is lesse seriously performed?

Straight

Straight from the receiving of the Sacraments we start out courageously towards the Goale, but before we have runne halfe way, we faint and lay us downe for wearinesse. When none can discern in us any memoriall of good purpose we ever had, or of that sacred refection; so mindfull we are still of injuries, so forgetfull of what we piously resolved; so as with good reason *Polybius* saith, Man is accounted the wisest of all animated things, but for my part I hold him the foolishhest of all: for other Animals are ever wary after they have once received hurt: The Fox is never taken in the same Gin againe: the Wolfe shuns the pit-fall, the dog a cudgell the second time; but onely man is so unwary, so oblivious a thing, as from time to time he falls most commonly into the same sins againe.

*The third Paragraph.*

**G**od complines by the Prophet *saith*. *Non posuisti hoc, &c. Thou hast not taken this to heart, neither remembered the latest things; and I have said, even when thou hast committed all this, returne unto me, and she hath not returned: Repentance, (saith St. Bernard) without amendment avails us nothing; For if one build an edifice, and another*

Isaiah 47.

25      demolish

Eccl. 34.

demolish it, what obtaine they but their labour for their paine: *Qui entus baptizatur a mortuo, &c.* For he who is washed from the dead, and toucheth him againe, what doth his washing benefit him? True repentance goes ever accompanied with amendment, when gluttony is stinted, luxury amortized, pride depressed, and our bodies subjected unto holinesse, which were before slaves of iniquity. And all this wee promise faithfully to execute; and yet a day scarcely passeth, sometimes not an houre, before all our promises are forgot, and wee returned to our former bent againe: And what *Isaiah* doth so much deplore, of a wholesome sadnesse, we make our meriment, *Venite sumamus vinum, & impleamur ebrietate, & erit sicut hodie, sic & cras, & multò amplius*, Come give us some wine, and let us take our fill of drunkennesse, as we doe to day, so let us to morrow, and that with advantage. We are just of *Pharaohs* condation, for he, as soon as he perceived the raine, haile, and thunder to be passed over, began to sinne more licentiously than before; so we, after we have obtained remission for our former sins, doe commonly fall into more grievous ones. How often doe we seeme Lambs in the morning,

and

Isaiah 56.

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and become Lyons before night, wearing Tygres natures, masked under humane shapes? How often doe we appeare Angels when we rise, and yet before the evening become scarcely men? So often we change viz. rds, and most commonly the most ugly is that which best pleaseth us. And thus of vessels of glory, alas, with too frequent change, and vicissitude, we become the vessels of ignominy and shame: *Sicut autem egrotantes, (saith Chrysostome) nisi semper ordinate vixerint nulla ipsis disciplina per tres aut quatuor dies servata utilitas, sic & peccantes nisi semper sobrii sint, nihil proderit ipsis duorum, aut trium dierum correctio.* As infirme persons, unlesse they have lived orderly before, receive no benefit by temperating themselves onely for a day or two: so unlesse sinners doe get a habite of maturity, the amendment of three or foure dayes will nothing profit them. Have you not marked young Chickens, how whilst they are straggling up and downe to pick up wormes, and flies, the Kite soaring aloft, singles out one of them, and stooping suddainly snatches it away with her, when all the rest runne crying to hide themselves under their mothers wings; but not being able long to containe themselves

Hom. 3. ap-  
p. 10.

selves there, they must out againe, and utterly unmindfull of their former danger, they are all dispersed, as busie as before; when the Kite watching its opportunity againe, ketches up another, and flies away with it: then in as great a fright as they were before, they flock again unto their feathery refuge; where after they have lurked a while, all their feare and danger is forgot again, and so they sally out, and meet with the like encounters, so long, untill the poor dam have never a Chicken left: even just in this manner death doth play with us; here he seizeth upon a neighbour, there on a kinsman, or neere friend of ours, whose losse, in that so neere a blow hath reference to our selves, not without reason, makes us tremble and lament, and seriously bethink our selves of amending our lives; but how long doth this terror, these lamentations last? Some day or two, and then we pursue our wonted traines againe, and forgetting wholly our sorrow and heavinesse, we burst forth into immoderate laughter, and our old riotousnes, we seek out unjust wayes to thrive, we return to our owne forsworne intemperance, and all our other circular vices, effusing our selves with unrestrayned licentiousnesse, on the

the accustomed excesses, of our passed life, and so long we continue in this dead security, untill death with its cold hand doth gripe our hearts, and make our eyes run with the last teares wee shall ever shed. Then that will onely profit us which we have done, and to wish to have done this or that, will availe us nought: Then our most of comfort will bee to remember that which cost us most paine to effect it. But we neither sufficiently credit our selves, nor others, in poynt of this verity: to day we conceive a detestation of our sinnes, and to morrow commit the like, or more grievous ones againe, dallying in this manner with Almighty God, when we have scarcely washed away one sin, with repentant teares, but we commit another worthy of as many more, connecting (as it were) that chain of iniquity, which *Isaiab* the Prophet so condoles, and yet so menaceth *Isaiab 5.* *Uthal. Ve qui trahitis iniquitatem in funibus, & quasi vinculum plaustri peccati.* Even so we adde sin to sin, and for the most part, the latter more enormous than the first: so we are alwaies inclining unto the worse, like *Antiochus Epiphanes*, of whom it was said, *That he was a good child, an ill youth, and a wicked man.* By the addresse of Repentance

Repentance and Confession being delivered from our sins, wee are fervent for the first week after, the second we grow tepid, and the third wax wholly cold ; insomuch , as losing all spirit, we become dead againe. O men, more changeable than the Moon, who not onely every moneth , but every week, nay often every day have their increase, waine, excesses, and defects ! How many tides doe dayly ebbe and flow within the *Euripus* of a narrow breast ? How often from fruitfull *O-*lives doe we degenerate into wild and savage plants ? O volubility, O inconstancy of ours , more variable than fortune it selfe , which when it ceaseth to be good, onely by degrees , at least becommeth bad. *Impius facit opus instabile*, The worke of the impious is unconstant and wavering.

But on the contrary, the pathes of the just are like a resplendant light, *Procedit, & crescit usque ad perfectum diem*, which gains of the skie encreases to a perfect day. The Predestinate have such a horror from any sin , as they wholly break of all commerce with it, thy know how dangerous a thing it is, to dally in this manner with Almighty God, to repent us of one sin to day, and to morrow to commit others, to  
repent

Prov. 11.

Prov. 4.

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repent afresh. They never remember  
without hearty sorrow, on what guilty  
tearmes they once stood with Almighty  
God ; not forget how hainously  
then they offended him ; which is our  
ouely efficacious way to obtaine grace  
and favour of Almighty God, who  
then forgets himfelfe offended  
by us , when we with for-  
row remember our  
offence.

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The

Embleme Xl.

Propension of our  
Will to good



I have inclined my heart to  
performe thy statutes alway,  
even unto y end Psal. 119 V. 112.

The cleventh signe,  
of Predestination.

**I**S the propension of our will to good,  
whose Device is an Ancho, with  
these words: *Inclinavi cor meum ad  
faciendas justificationes tuas in eter-  
num propter retributionem*, I have in-  
clined my heart to fulfill thy Lawes for  
ever, &c. This inclination of our  
mind doth then declare it selfe, when  
one shall have firmly resolved with  
himselfe, never, although it imported  
the losse of his life, and all he had, to  
defile his conscience with any deadly  
sin. *Iuravi & statui custodire judicia  
iustitie tue*. I have resolved and sworn  
(sayes the royall Prophet) to observe  
the judgements of thy righteousness; &  
St Iohn, *Quod si cor nostrum, &c.* If Iohn 5.  
our owne hearts reprehend us not,  
then we may confidently have our re-  
course to God. Father Lewis of Gra-  
nado affirms that it is a signe of all o-  
thers the most evident of reprobation,  
when one doth easily, and without a-  
ny sense of sorrow fall into mortal sin.  
He is but too far gone in wickednes,  
who

P Sal. 119.

P Sal. 118.

Acts 9.

Psal. 39.

who will not so much as seriously desire to returne to good ; whereas, to be willing to become good, is a great part of goodnesse. For the predestinate, as they would nothing which is evil, so would they nothing but what is pleasing to God. Wherefore with St. Paulevery houre and moment they are crying out, *Domine, quid me vis facere*, O Lord what would you have me to doe ? there is nothing which for your sake I will refuse, nothing which I shall esteem too hard, or difficile, nothing so painfull or grievous, bus in having you for help and guide, I will with my sufferance overcome it all; and there where my ability comes short, I will supply with the ardency of my desires ; where my feet cannot carry me, I will mount upon the wings of my cogitations, and as the *Heli trop* to its beloved Son, so I, O Lord, wil wholly convert my will to thine. *In capite libri scriptum est de me, ut facerem voluntatem tuam*, in the beginning of the book it is written of me, that I should doe thy will ; It hath been mine owely desire O my Lord, &c. I have obtained to place thy Law in the midst of my heart, in the midst of my memory, my understanding, and my will. St. Bernard

(one



one ever ready prest for to obey the Divine will) *pauperimus ego* (sayes he) *non habeo nisi unum minimum, voluntatem meam, & non dabo illam ad voluntatem illius, qui toto se totum me comparavit* ? Miserable and needy wretch as I am, I have but one mite, this Will of mine, and shall I not bestow that upon his Will, who to redeeme me wholly, did wholly give himself? Without doubt it is most just, and reasonable that the Divine Will should be the Author, and a rule to ours : *Constitui & conformavi voluntatem meam divine, &c.* I have resolved (sayes *Epictetus*) to conforme my Will to the Divine Will. Wil he visit me with sicknesse? then be it so; that I enterprise any thing? I will undertake it then; that I possesse any thing? his pleasure be it? that I forgoe it? behold I am prepared; finally, that I should dye? I am content. And who now, when I am thus resolved can inforce mee to an thing against my will, more then they can God himselfe? Thus much had a Heathen conceived of these verities, who onely lived in the blind night of ignorance; and what a shame then were it for Christians in the cleare Sun-shine of Christianity not to behold

Math. 1. 3.

behold as much as he? *Fiat voluntas tua, thy Will, O Lord, be done in earth, as it is in heaven.* Wherefore *accingimini & estote filii potentes, ut pugnetis adversus nationes, &c.* arme your selves, and be mighty sons, that you may fight against these nations, (against the frequent assaults of vices) but as it shall be the will of heaven, so be it done.

*The first Paragraph.*

**I**N Cities according to the principal clock the common ones use ordinarily to be set, and why likewise should not the wills of every man conforme themselves like little clocks, unto the great celestiall one onely, the Will of Almighty God? *Sicut fuerit voluntas in celo, sic fiat.* As the Will shall be in heaven, so let it be. It is incredible how gratefull unto God is such an act as this. God congratulated with himselfe, as for some extraordinary happinelle: *Inveni David filium Jesse virum secundum cor meum, qui faciet omnes voluntates meas,* I have found David the sonne of Jesse, a man according to mine owne heart, who performes my will in every thing. God had long sought for such a man, he layd wayt for one of that mind and disposition, who in all occurrences

*should*

*should*

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should propose unto himse'fe, no o-  
 ther aime than the performing of his  
 wil; and having found such an one,  
 even like one overjoyed, our most  
 bountifull father cryes out, *veni qui  
 faciet omnes voluntates meas* I have  
 found him who will doe my will in  
 every thing. And this was the reason  
 why the Son of God was so exact  
 himse'fe in fulfilling his fathers will:  
*Descendide cælo non ut faciam volun-*  
*tatem meam sed voluntatem ejus, q i Iohn 6.*  
 misit me. I have descended from hea-  
 ven, not to doe mine owne will, but  
 the will of him who sent me From  
 the rule of this direct and soveraigne  
 Will, they are but too farre swarved,  
 who not onely not obey at a beck,  
 but ever stir not for its absolute com-  
 mand; *Sapiens timet & declinat a* Prov. 14.  
*malo, stultus transilit & confidit,* the  
 wise man feares and so escapes evill,  
 whilst the foole is confident and  
 boldly leaps into it. And this is as  
 the Scripture sayes, *comedere ac ter* Prov. 30.  
*gere os & dicere non sum operatus*  
*malum,* to eate and wipe their mouth  
 clean againe, and say I have done no  
 harm. Those who are of this mind do  
 but laugh whilst they engage their  
 soules unto the devill; they lose  
 their part of heaven, and do not seele  
 the

the losse, as accounting it but a light  
and trivall one.

*The second Paragraph.*

**B**ut on the contrary, the predesti-  
nate doe lay so sure a foundation  
of vertue in their minds, that they  
conceive a horror from all kinde of  
offence, and from the least shadow of  
any sin, & never consent to take plea-  
sure in that which may be displeasing  
to Almighty God, but they put on  
this firme resolution to perform that  
which may be most acceptable unto  
God, although thereby they should  
incur the displeasure of all the  
world Thither they bend all their  
thoughts, and hence all discourse is  
derived, neither may we doubt, but  
from their inflamed wills with grea-  
ter ardor then Epictetus did, they will  
burst forth into these lowder excla-  
mations, O my God, and my love, farre  
be it from me, that I should not ever  
have the same will with thee: no, no, my  
will is thine, or rather indeed I have no  
will longer of mine owne, since all I  
have is thine. And now of necessity I  
must follow thy will, since it is all I have.  
I neither doe, nor ought to desire any  
thing, O my God, but that which plea-  
seth thee Is it thy pleasure then that  
I be sick? then be it so; or poore? and  
that

that too; to endure much paine? and  
that; wouldst thou have mee suffer  
contumelies and injuries? I am resolu-  
ed to be despised and contemned, al-  
though it would touch me to the quick,  
I am prepared; wilt thou deprive me  
of all solace and delight? I am resolu-  
ed to be perplext in minde, although  
it should last to the worlds end, I am  
content; wilt thou bereave me of all  
that which I most affect? although it is  
most hard to depart with that we love,  
yet I likewise will, since thou wilt have  
it so; wilt thou have me dye? of all  
difficile things, this is most difficile,  
and yet I should not refuse to dye a  
thousand times, so I might breath  
my last in the deare armes of thy most  
sacred will: and that a violent death?  
in spite of nature I would embrace  
it too: wilt thou have me a Saint in  
Heaven? O my God, it is my hearts de-  
sire; or a damned soule in Hell? alas  
sweet Iesus if ever thou hadst beene so  
minded, it had beene done. since I have  
deserved it, but it is apparant it is a  
thing thou never desirest, since thou  
sheddest thine owne precious blood to bin-  
der it. But yet if it were possible (as it  
cannot be) and I might have my choise  
whether thy will should be transgressed,  
and I a Saint in heaven, or else I dam-  
ned

ned, and thy blessed will fulfilled, O my God, I should make no difficulty to conclude, that it were farre better for mee to be damned, than thy will leſt undone. But, O thou ſoueraign goodneſſe, I am ſure thou deſireſt not my death, ſince thou waſt pleaſed that thine owne Son ſhould dye, to the end that I might live. I beſeech thee therefore, O heavenly father, for the moſt bitter death of that onely ſon of thine, that thou wouldſt preſerve mee from eternall death. Look upon thoſe wounds, looke upon that bloud which for my ſake was ſacrificed, when to ſpare thy ſervant, thou wouldſt not ſpare thy ſonne. Behold me thy humbleſt ſervant, O thou immortal King at the leaſt ſigne of thy good pleaſure, ready at thy command; all that, ſhall be moſt gratefull unto mee which proceeds from vertue of thy holy will; *Paratum cor meum, Deus, paratum, cor meum*, my heart, my God, is prepared, my heart is ready. Such ſervants as theſe their heavenly maſter hath in high eſteem, who with ſuch a vigilant eye obſerve every leaſt ſigne of his ſacred pleaſure, as they make it no other than a law to theirs. And with a chearefull countenance are ever ready to ſay, *Dominus eſt, quod bonum eſt in oculis faciat, &c.*

*Pſal. 127.*

He

Hee is our Lord, let him doe that which is best pleasing in his eyes, for there is nothing better than to have regard to Gods Commandements.

*The third Paragraph.*

**T**H<sup>E</sup> *Grecians* doe commend that celebrated saying of theirs, *ne quid nimis*, not too much of any thing; but thou, O Lord, hast expressly commanded, *mandata tua custodiri nimis*, that thy commandements should be very much observed. God would have all his servants so ready and prompt at every command of his, at every beck, as they should never passe a day, no not so much as that whereon they should suffer the greatest affliction; without repeating over this short sentence a thousand times both in heart and mouth, *quod vult Deus fiat*, be it as it pleases God; and by this meanes the will of men so vertuously disposed becomes to be the will of God himself, since they hold themselves constant to this resolution, never to will any thing which may be displeasing to his Divine Majesty; whence it comes that whatsoever they desire, they obtaine, since they desire nothing else than onely to conforme themselves to the will of God, as know-

ing that to be most true which St. Hierome writeth unto *Paula* upon the occasion of *Blessa's* death. God is good, (saies he) and therefore of necessity being so good as he is, al must be likewise good, which he ordaines; neither can men of God receive any thing in ill part, which is proceeding from so good a God. Are they in health? they render thanks then to their Maker for it; are they diseased? even in this they acknowledge and praise their Makers will; are they deprived of their dearest friends? they cannot but bewaile so sad an accident, but yet in remembring that God hath disposed it so, they beare their losses with an equall mind; hath death ravished away an onely child? a losse how ever grievous, yet to be sustained, since he who lent it, demands it back againe; are they overtaken with extreame poverry, or more grievous infirmity, afflicted to be contemned, and opprobriously dealt withall, subiect to a thousand injuries and scornes? For all this you shall never haare them utter other words, but *sicut Dominus placuit, ita factum est, ita bene factum, etiam in hoc laudetur Deus.* God hath done as it pleased him, and therefore hee hath



hath done well, for which cause even  
in this be he likewise blessed and  
prayed; *Benedictus Deus in eternum*,  
God be blessed for ever. Who-  
soever are fastned to God, as by an  
Anchor with such a Will as this, doe  
awayt their latestt houre with all se-  
curity, and account all misfor-  
tunes in the meane time  
for short, which with  
so fortunate an end  
are to be clo-  
sed up.

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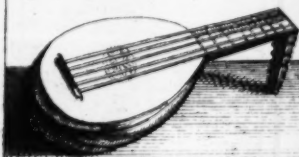


K 2

The

Embleme XII.

Moderation  
of our passions.



And unto thee shall bee his  
desire and thou shalt rule  
ouer him Gen. 4. v. 7.

The twelfth signe,  
of Predestination.

**I**S the moderation of our passions, or the victory of temptations, The Device is a Strung Lute & the Motto, *sub te erit appetitus tuus, & tu dominaberis illius*, Thy desire shall bee Gen 3. subject unto thee, and thou shalt master it. Those who are of Christ (as the Apostle confidently avers) have mortified their flesh with its vices and concupiscences; and St Bernard elegantly represents our Saviour inviting us, *qui vult venire post me abneget semetipsum*; ac si dicat qui me desiderat, se despiciat, & qui vult facere voluntatem meam, discat frangere suam, those that will follow me let them deny themselves (as much as to say) let those who would love me, despise themselves, & those who would fulfill my will, learne to break their own. That which most fatigates us in the fight, is that which most crownes us being Conquerors; and we have no way to become absolute Masters of our lives, but by dayly killing

ling our affections in us. For whilst they live, our reason is either dead, or obscured quite. For which cause the Royall Prophet besought Almighty God to-unvaile his eyes that he might behold the wonders of the Law: *revela oculos meos, & considerabo mirabilia de lege tua.* I know, O Lord, that there are great and sublime secrets contained in this holy law, but alas, for as much as I am a man burchened with the load of my flesh, and subject to varietie of passions and affections, and am not ignorant withall what a powerfull faction there is of them who disquiet and blind my heart; it is thy piety alone which must open mine eyes, and disperse those thick mists of passions which encompasse them. Seneca treating of these passions of ours,

*Ep. 85. & 116 Facilius est initia eorum prohibere, quam impetum regere; nam sicut in preceps dato corpori nullum sui arbitrium est. nec resistere dejectum potest, sed omne consilium irrevocabilis precipitatio abscidit, ita animus si in iram, amorem, aliosue affectus se projecerit, non facile reprimet impetum, &c.* It is easier to prevent them in the beginning, than afterwards to moderate their violence; for as a body  
rouling

rouling downe some steep discent, is utterly unable to containe it selfe, by reason his irrevocable fall hath deprived him of all use of force or deliberation; even so a minde once precipitating it selfe into anger, love, or any other passion, can with great difficulty resist their violent motions, since it is the nature of vice never to rest, till it hath tumbled us into the very depth of all calamity. Wherefore it is best to begin even with the first seed of these passions to root them out. We are to make head against our enemies, on the frontiers of our dominion, lest if they make impression unto the heart thereof, they accept of no conditions from those they have vanquished. How much better is it to bee a patient, than a mighty man, an overcommer of himselfe than a vanquisher of Cities? *Malior est patiens viro forti, & qui dominatur animo suo expugnatore urbium*

*The first Paragraph.*

BLESSED are those (sayes St. Augustine) who make peace within themselves who so governe all the motions of their mind as to render them obsequious unto reason; and blessed are those who in subduing

the concupiscences of their flesh, become the Kingdome of Almighty God, where the mind enjoyes an absolute dominion, the corporall senses bring all in due subordination, and as inferiour servants no wayes resisting to that superiour power. This is that peace which the Angels proclaimed at Christs Nativity, to which neverthelesse none can attaine, but by warre and violence. Hence it is, that God deliuered the Commandements to *Moses*, at the sound of warlike Trumpets, when we should imagine that soft and harmonious musick should have better sympathized with those religious Rites to which the lawes had peculiar reference; that trumpets had more proportion with warres, than with the Church. But so it is (deare Christians) we are drawne forth into the field, we are prest unto the wars by this our heavenly Law-giver, neither can any truly observe his Lawes, who refuses to fight against those who impugne them. None can overcome their flesh by cherishing it, none without a battaile conquer the tempting enemy, or the frowns or smiles of the incessant world: We are to hold every affection for an enemy, which the ad-  
versar

versaries of the divine Law shall oppose against us, and as such resist it with our uttermost power. He that is offended at his crimes, and yet favours his passions, doth but lop the branches from an evill tree, whilst hee permits the root to furnish the stock with mosse. St. *Chrysostome* in pondering these words of our blessed Saviour; *qui viderit mulierem ad concupiscendam illam, &c.* He who shall behold a woman to lust after her, hath already committed adultery with her in his heart, sayes, *non modo morbum, sed & morbi radicem evellit Christus, &c.* Christ doth not onely take away the disease, but even the root thereof. The root of adultery is this evill of concupiscence, and so together with adultery he condemnes the mother of it, concupiscence. In like manner, he doth not onely prohibite murder, but likewise anger which provokes us to it, and the firebrands of anger, opprobrious speech. Of all passions two of the most vehement are love & anger, & without extream rigor never to be restrain'd. Gentlenes & mild perswasion can doe no good with them; and as for anger it doth not importune the mind like other vices, but carries it away headlong with it.

K 5

Wno

Who would desire to wound his enemy on that condition to leave his hand incorporate in the wound, and not be able to withdraw it backe? and yet such is the nature of anger to engage us so farre as we can never come clearely off againe. It will not stick at any wickednesse, and whosoever it hath designed to strike at with its thunder, it is never appeased, till it have discharged upon him a deadly wound. He whom it rules is like the stone called *pyrites*, which is set on fire wheresoever you strike it with the flint. *An angrie man provokes quarrells, and he who is apt to take exceptions, will be the readier to sinne.* Wrath and anger are execrable things, and there is scarcely any plague hath cost mankind so deare, for *Virum stultum interfecit iracundia, & parvulum occidit invidia.* Anger killeth the foole, and envie murdereth the little one.

Wherefore, deare brethren (sayes St. *Augustine*) *ne obsecro tantum malum nobis inducamus, &c.* I beseech you let us not call such a plague upon our selves, the soules sicknes, the night of reason, an alienation from God, oblivion of frendship, the overture of war, the plenitude of calamity, & the worst of devills, which is the more warily to



to be avoided, more it infects with its  
 dayly incurfions. *In omnes personas hic  
 ardescit affectus, tam ex amore n scitur  
 quam ex odio, non minus inter seria, quam  
 inter lusus & jocos; nec interest ex quam  
 magna causa nascitur, sed in qualem  
 proveniat animum: sic ignis, non refert  
 quam magnus, sed quo incidat, nam arida  
 scintillam quoque fovent usque ad incen-  
 dium.* This passion (sayes Seneca)  
 conceives a heat burning against all  
 sorts of persons, and is begotten as  
 well out of love as hate, no less from  
 serious businesses than sports and  
 meriment: neither are we so much to  
 regard from what cause it arises, as in-  
 to what bosome it lights: for so it  
 makes no matter how great the fire  
 be, but where it takes, since any dry  
 thing will nourish, even a sparke till it  
 waxe a mighty fire. But (sayes hee in  
 another place) there is nothing yet so  
 hard and difficile, which the mind of  
 man cannot overcome, and there are  
 no passions so head-strong and vio-  
 lent which cannot bee restrained by  
 skilfull managng, *quodcumque sibi im-  
 peranti animus obtinuit*, let but the  
 mind absolutely command, and it will  
 obtaine any thing. What a happinesse  
 were it then to be delivered from such  
 mighty evils, as anger with frenzy,  
 rage

Sen. Ep. 18.

L a detesta

rage and cruelty, furiousness and other the like passions with which it ever goes accompanied.

*The second Paragraph.*

THAT which this wise *Roman* said of anger, we may also apply to pride and envy, those two ordinary furies which haunt humane breasts, as likewise to those equall sisters in wickedness; and to conclude, to all the other crew of vicious affections. And say, what a happiness were it, to be delivered from such maine evils, and have our mind composed to a blessed tranquillity to a certaine harmony, and concordance of all our cupidities? He therefore is blessed, who is the lesse indulgent of liberty to his affections, the more free hee desires to bee himselfe from vices servitude, who to secure reason's dominion in him, crucifies his unruly passions. For Gallies slaves they have some cessation from labour, some time, though never so short allotted them to rest; but those who are slaves to their affections doe never enjoy any rest, but their mind is in continual agitation, by the turbulent motions of their restless thoughts.

*Servietis diis alienis die ac nocte, qui non dabunt vobis requiem,* you shall serve strange Gods day and night, which

which will not give you rest. And therefore the sonne of *Syrach* advises *Ecc. 18.* us, *post concupiscentias tuas non eas*, doe not follow thy concupiscence; but as a head strong horte is to be reined hard, and on: that is ready, pricked on with the spurre; so wee are to manage our affections, by urging some, whilst, for the most part, we do curb the rest. None can more truly hate himselfe, than hee who loves himselfe with such a pernicious love, as becomming by it wholly dissolved in voluptuousnesse, he is neither able to obtaine any thing of himselfe, or deny himselfe any thing. Let such as these consider what the Apostle presages of them: *Rom. 8.* *Si secundum carnem, &c.* If you live according to the flesh, (saies he) you shall dye, but if you shall mortifie the works of the flesh, you shall live. The command of ones selfe is the greatest Empire as man can aspire unto, & consequently to be subject to our passions the most grievous slavery; neither is there any triumph more glorious, then that of the victory obtained of our selves, where whilst the conflict is but short, the reward shall ever last. He overcomes his affections, who refuses to serve them, and he serves them, saith Saint

Li. 2. de Iac.  
& vita beata

Ep. 47. )

*S. Ambrose, Quicumq; metu frangitur, vel  
delestatione, irretitur, vel cupitibus du-  
citur, vel indignatione exasperatur, vel  
merore d. iicitur: whosoever is dismay-  
ed by feare, enthralled by pleasure, in-  
veigled with desires, exasperated by of-  
fences, or dejected with sadness. Neither  
is there any viler servitude, according  
to Seneca than that which is voluntari-  
ly undergone, where one serves his  
lust, another his avarice, a third ambi-  
tion. A good man (as witnesses Saint  
Augustine) albeit hee serve, is free,  
whereas a wicked, although hee be  
a Monarch, is a slave, and that not  
to one man alone, but (what is more  
intollerable) to as many Masters as  
he hath vices. The desires of men are  
as various as their visages, and out-  
ward lineaments; and even as in  
those among men of the same kinde,  
there is strange diversity, so is there  
no lesse in the affections and propensi-  
ons of our mind: here one burnes in  
the fire of concupiscence, another is  
led captive in golden chains, a third  
consumed with envy, this by drinking  
destroyes his health, this too much gi-  
ven to gaming, and this to idlenesse,  
the whilst, none will ever be perswa-  
ded, (as if one could not be drowned  
aswell in wine as water) that their  
ruine*

ruin can arise from thence, where they have placed their chiefe felicity. Saint Gregory sayes excellently well, *Repro- Lib. 4. in  
ba menti valde placet quod concupiscit, Reg. c. 4.  
sed in aeterna pœna quod ei modo est dul-  
ce amarefcet.* A reprobate minde is pleased above measure with its owne desires, but that which now is so sweet unto it, will afterwards to its eternall paine be changed into bitterness. O *Dan. 13.* wretch, thou art deceived with specious shew, and desire hath subverted thy heart, and made thee long after fleeting waters, with a frustrated appetite. What felicity can a man receive frō his libidinousnes, which according to St. *Ambrose* doth burne us worse than a feaver, farre more inflame us, & sooner cast us downe, *Febre libido  
flagrantior est, graviusque inflammatur,  
& præcipitat;* but when that violent heat is allwaged, when the fit is past, then the eyes of our conscience doe open, and a man becomes all confounded and ashamed at the ugliness of his reproachfull fact; then he stands in dread of Almighty God, and faine, if he knew how would hide his guilty head; but in vaine, for the deformity is so manifest, and all secrets lye unfolded before Almighty God, and therefore the thought of judgement doth

doth strike him into horror, out of the conscience of his selfe-guiltinelle. And what is the thirst of wealch, but a notorious spur to every wickednesse, which is rather more provoked than quenched by possessing that which it desires; which torments the minde no lesse with sollicitude of that it enjoys, than that it wants? And whereas all other vices grow old with man, this then becomes most youthfull and vigorous. Hate and envy are two importunate evils, which unlesse you kill (as it were) in the cradle, there is little hope of overcoming them thereafter with that facility as you doe other affections. As for gluttony, those who serve it have a pernicious mistris of it, which the more obsequiously you serve, the more insolent it growes, and by reason of its neare affinity with lasciviousnes, in humouring and feeding it, you doe but nourish an enemy of Chastity. Who then is there, and we will give him deserved praise, who can justly glory with holy Tobias, *mundam servavi animam meam ab omni concupiscentia*, I have preserved my soule pure from all concupiscence? Such a soule were like a Lute indeed, with all its strings in tune.

Tob. 3.

The

*The third Paragrah.*

**S**aul being commanded by Almighty God to kil *Agag* the King of the *Amalikites*, did notwithstanding onely imprison him; and this is our way of proceeding with our passions, which so they break not forth to any exorbitancy in the *exteriour*, wee take no thought for rooting of them out, how ever seditiously in our *interiour* they behave themselves. And what is this but thorow a vicious pitty, to confine those to prison, whom we should condemne to die; & whilst we spare a concealed enemy to arm him to proceed against us in publicke hostility? For so those vices which at first were only committed by chance, and unawares, are converted by degrees into nature & custome, till at last they impose upon us a necessity of sinning, and make us cry out, when we perceive our selves brought every way into straits by our domesticall enemies; *I cannot overcome my selfe in this, it is impossible for me to abstaine from that to which I have been accustomed so long; you had as good bereave me of my life, as debarre mee the fruition of such and such a pleasure* And by this manner our vices become incorporate to our manners, and by neglecting to root up our passions

passions whilst they were but little shrubs we perceive our selves at last through our connivance overgrown with whole woods of them, and encompassed with so vast a wilderness, as it exceeds our forces to extricate our selves. Yet even then we are no wayes to despaire, since one custome may be expelled by a better one, and the richer our Crown will be, the more the fight is dangerous and difficile. *Volenti cum bono Deo vincere certa est victoria.* Let but a *Moses* with his rod check the waves of the sea, and for the rest G O D will provide that the children of *Israel* may finde a safe passage thotow them, whilst they swallow up the whole hosts of the Egyptians. Let us but take armes, and inure our selves to fight, and we shall repulse the *Amorites* and the *Canaanites* from infesting us? *Militia est vita hominis supra terram*, mans life is (but) a warfare on the earth. And above all let each one hold himselfe suspected, since no man hath a more trayterous enemy. There is no coming to any agreement with this foe, no trusting to any treaty or composition, but onely that day will set an end to his hostility, which closes up

.ob 7.

our



our lives. It is a divine sentence of *St. Cyprian*, *Voluptatem vicisse voluptas est maxima, nec ulla major est victoria, quam ea quæ à cupiditatibus refertur. Qui enim hostem vicit, fortior fuit altero; qui vero libidinem represserit fortior fuit seipso*, There is no greater pleasure than to subdue our pleasure, nor truer victory, than that we obtaine over our desires. For he who overcomes his enemy is onely stronger than another man, but he who resists his libidinousnesse is stronger than himselfe. A curious Musitian never leaves tampering with his instrument, till it be in tune, and so the predestinate ceases not to compose his affections, till they agree among themselves in a harmonious peace. If we will believe *Plato* the body is but a Lute, and the soule the Lutemist, which now tunes one string, now another, as it finds occasion: now it moderates the eyes, and now the tongue; now it containes the eares, and now the hands; and whensoever the passion of anger, or luarie chance to rise too high, it reduces them to the right pitch of reason againe. He was a skilfull Musitian indeed who said: *Castigo corpus meum & in servitutem redigo*, I chast se

1 Cor. 9.

my

my body, and bring it into subjection. And so the principal care of the predestinate, is, daily to examine the instrument of his affections, and now to strive against his choler, now repress his envy, now excitate his drowiness, now moderate his sadness, and now refraine his joy; he is still practising on it, and so long tunes up some strings, and lets down others, till it agree in perfect harmony. The predestinate permits nothing to his affections, he favours none lesse then himselfe, nor suffers any the least offence of his, to passe unpunished. Therefore to conclude, it is a true signe of predestination, and that they are of Christ who crucifie their flesh, with its vices and concupiscences.

The



A Treatise added as a  
Crowne to the twelve  
signes of Predestination,  
of the great scarcity of the  
predestinate.

**T**O crown that which hath been  
sayd, Mellifluous St. Bernard *Serm. 2. de  
est. Pasch.*  
furnishes us with an excellent  
discourse of his: 'Our Lord knowes  
' (saith he) who are belonging unto  
' him, and he only knowes whom he  
' hath elected from the beginning;  
' neither is there any who can tell  
' whether hee bee worthy of love or  
' hate. Seeing then (as it is most cer-  
' taine) we have no certainty, ought it  
' not to be most gratefull to us, to  
' gather some probable signe of this  
' our election? or can our spirit take  
' any rest, as long as it hath no co-  
' nfirmation of its predestination?  
' Therefore it is a faithful speech, and  
' worthy of all acceptation, which in-  
' folds the testimony of our salvation.

The

' The word of which both affords  
 ' great comfort to the elect, and dis-  
 ' furnishes the Reprobate of all ex-  
 ' cuse : for the signes of life being  
 ' once manifest, whosoever neglects  
 ' them, is clearely couvinced to have  
 ' received his soule in vaine, and  
 ' slightly to esteem of that desirable  
 ' land. None can justly accuse any  
 but himselfe, if he perceiue in him  
 no signe of Predestination : for  
 God hath not predestinated any by  
 chance or hazard unto heaven or  
 hell; *since notum a saculo est Domino*  
*opertum*, thy work is known unto  
 our Lord from eternitie; but in fore-  
 seeing the merits of every one, he  
 hath allotted them accordingly, either  
 reward or punishment, as St. *Prosper*  
 most truly says. It implijs no necessity  
 that men should perish, because they  
 are not predestinated, but they are  
 not predestinated because God fore-  
 saw that by their own wilfull pervers-  
 ity they needs would perish. And St.  
*August.* avouches the Doctrine; where  
 he saith, that God hated not *Esa*,  
 as a man, but *Esa* as a sinner, since  
 God detests nothing in man but sin.  
 And againe onely sin (sayes he) doth  
 render the way to heaven inaccessi-  
 ble. **W**hat all of us tend unto one  
 only

*Act. 15.*

*Resp. 3. ad c.*  
*obiett. Galli-*  
*car.*

*Lib. ad Sim-*  
*plic. q. 2.*  
*Ep. 105.*

onely gaole, alas what diversity is  
 there in those wayes we goe, we run,  
 and we perish in? The way of life is  
 narrow, that of perdition, broad ro-  
 sic, & pleasant; there we must climb  
 up a craggy clift, here we slide easily  
 downe into a dale, *facilis descensus*  
*infernus*, the descent to hell is easie.  
 Truth cryes out unto us exhortes, and  
 admonishes us: *Intrate per angustam*  
*portam, &c.* Enter by the narrow gate,  
 since the gate is broad, and the way  
 spacious which leads to perdition, and  
 many there are who enter by it; where-  
 at the gate is strait, and the way  
 narrow which conduits to life, and there  
 are few who finde it. And it incul-  
 cates the same againe, *Before you*  
*enter to enter by the narrow gate,* For  
 I say unto you, there are many who are  
 desirous to enter in, and yet cannot. A  
 narrow way indeed it is, which wee  
 cannot goe but alone, and unaccom-  
 panied: each one of us is to render  
 account unto God Almighty onely  
 of himself; each one to undergoe his  
 owne burthen; each one according  
 to his works that he hath done shall  
 receive reward. And this is that  
 which made out Saviour break forth  
 into those dolefull words, *Multi sunt*  
*vocati, pauci vero electi*, Many are  
 called,

Matth. 7.

Luke 13.

Rom. 21.

Gal. 6.

Cor. 3.

called,

called, but few are chosen. How many by the force of this one word *pauci*, few, have, as it were by some sudden thunder clap, been awaked out of the dead trance of their licentious lives? How many at the bare report thereof have retired themselves into solitary caves and deserts, from all society, and commerce with men. How many thousand Martyrs hath it made expose themselves to wracks, prisons, fires, torturings, gibbets, wild beasts, and the executioners upmost rage and cruelty, whilst you might hear from them no other voyce than this, *it is no hard matter to dye for us, who are to live againe among those few of the elect; sheath your swords in our bodies, and spare not, so long as our soules may be numbered among those few, but happy we are saved.* Whom of them would we find courage enough to say, Could I be extended on a hundred Crosses, I would not shrink, no escape one of them, had I a hundred necks, I would stretch them all out under the Axe; it should be my pastime to dye a hundred times, and I should esteem my torments only as restoratives, so as I may be admitted after all into Paradise in company of those few who are

are predestinate? from hence proceeded: that generous saying of that glorious Martyr Saint Ignatius, *Let all crosses come, fire, wild beasts, and as many torments as the devil can invent so as I may enjoy my Christ, I care not;* How many hath this same thunder of our Saviours words, this onely one word, *pauca, a few*, recalled from the rank meadowes of luxury, to the house of sorrow and repentance, they chusing rather to be saved with a few, than perish with many, since they perish no lesse who perish in company, *non minus perit qui perit in turba?* And of this great scarcity of those who are saved, we have, for our warning had frequent examples in every age. This was the onely subject of Noah's preaching, that Herald of justice, (as S. Paul termes him) for an hundred years & more; and yet men were so obdurate in their wickedness, as out of that infinite multitude then alive, onely eight soules were saved in that wooden arke or prison, & of those few, impious *Cain* was one; for so you shall as rarely find any society of good without the admixture of some bad, as the fragrant rose without the bryer cleaving to it. And so God being upon the poynt of destroying

L

stroying the Land of *Sodom* and *Gomorrab*, was yet content with *Abraham*'s request to hold his hands and spare the , if he could but have pickt him out ten iust men of such innumerable multitudes as they were, and yet so great was the scarcity of the good, as they were not to be found; whereupon the Angels adviseth *Lot*, *Festina & saluate*, to make speed and save himself; and so onely three persons were preserved from so generall a calamity as was the burning of two such mighty Cities, whose ruines are even extant to this day, the monuments of the wrath of Almighty God. Neither in more ambiguous manner is the paucity of the predestinate exprest in that passage of sacred Scripture, when *Moses* leading under his conduct out of *Egypt* 600000. fighting men, besides women and children, and others promiscuously without number of lesser note, but onely two of such a world of people arrived unto that plentiful land of promise; all the rest being buried in that mighty Sepulcher of that vast desert, the receptacle of so many thousand dead. As for *Pharaoh* who followed them with such warlike preparation, to restrain them of their



their liberty againe, he together with all his army was buried in the red sea, the gaping sepulcher of such a mighty hoast: *quis non timebit te o Rex gentium*, who will not stand in awe of the O Lord of the Gentiles? Besides for their falling into actuall idolatry, Moses proclaymed among the children of Israel: *Si quis est Domini iungatur mihi*, &c. whosoever is our Lords, let him joyne with me, and they slew that day of them 23000. a lamentable issue of one act of Idolatry; to signifie how much God Almighty doth detest one mortall sin. So *Iosuah* having taken by that mysterious stratagem the City of *Ierico* put all the men and living creature in it unto the sword and fire, and so that mighty City, like some carcasse in its funerall fire, was all unto a heap of ashes consumed away, only one house surviving so great a ruine, so great a calamity. And *Gedeon* in his expedition against the *Midianites*, out of 32000. chose onely 300. out for that present enterprise, and dismissed all the rest. For God hath no respect of any number, but of the good; neither is the way to hell so long, but in one breath it may be gone by committing of one mortall sin, whereby

Exod. 34.

Iudges 7.

we become traytors to the Divine Majesty, and meriting eternall punishment. So in former times for one libidinous act 40000. *Hebrews*, and 50600. *Benjamites* were slaine; and how deare did the *Benjamites* with the losse of so many thousand soules, pay for the curiosity of their eyes, when they looked with too great irreverence on the Arke of God? Neither is this great scarcity of the predestinate lesse clearly set before our eyes in the sacred history of the *Kings*, where *Absolon* leading an Army of rebells against the King his father, a messenger in all haste ran to let *David* understand, that all *Israel* with their whole heart did follow *Absolon*,  
 2 Kings 15. *toto corde universus Israel sequitur Absolon*; and *Seba* seditiously stirring up a sort of tumultuous people against the King, there comes another advice to *David*, that all *Israel* was revolted from him, and followed *Seba*: *Separatus est omnis Israel à David secutusque est Seba*. Doe but behold the world, & you will even say as much of it; for *Christ*, another *David* doth trace us out the way with his owne blood, with his owne gored foot-steps, having his head crowned with thornes, his shoulders charged with the infamous

mous burthen of the crosse, his dying eyes floating with bloud and teares, in which dolefull equipage he ascends mount *Calvary*, and invites us to follow him; but alas how few are they who doe accompany him, who are content to be crucified with him, according to their severall conditions? So as we may lawfully say, that all the world is set upon malice: *totus mundus in maligno positus est*, and with their whole hearts follow, not *Seba*, but rather *Satan*, and leave our Saviour in Mount *Golgotha* alone. To this purpose likewise may be applyed that other passage of holy Scriptures, where 70000. *Israelites* are recorded to have been consumed by pestilence, only because *David* out of a presumption of his owne forces did cause the people to be mustred. All which examples were but the first draught, and shadow of the wonderfull scarcity of the predestinate, which our Saviour afterwards in his Sermons so lively painted forth. Reckon all the *Jewes* according to the computation of the *Apocalyps*, from *Abraham* to the day of *Judgement* predestinate to be saved, and you shall find onely 144000. of them, scarcely the thousand part to paie on that account. And that which

is said, of them may be applyed with a certaine proportion unto all other Nations; for the prædictions of our Saviour have reference unto all, forasmuch as hee affirmed not onely of the Iewes, that few of them should walk in the narrow path of life, but he directs his speech generally to all: *pauci inuenient eam*, few shall find it. In confirmation of this verity, the Prophets are every where frequent. *Hell hath dilated its soule* (saies *Isaiab*) *and opened its mouth boundlesse wide*; and that because impiety like a fire imbraces (all.) *It shall consume the thorne and bryar, the very thicket of the grove shall be burnt, and the pride of the smoak shall roule along*; for thorns and bryers shall overgrow the universall earth. And where shall you not find whole wildernesses of briars of libidinousnesse and luxury? what place is free from the pricking thornes of cares, and solicitude, not so much of purchasing heaven, as wealth? So as truly we may say, the earth is infested with its inhabitants, in that they have transgressed the lawes, altered right, and antiquated an eternall league; all are addicted to their owne wayes, and each one unto the most new fangled. And Hieremy in no lesse a mournfull straine

straine bewayles this great penury of  
 the good; *Circuit the wayes of Hieru-*  
*salem and behold, and observe, and*  
*search in the streets, doe you find a man*  
*that doth Iustice and regards his faith?*  
*Brass and Iron there is corruption in all.*  
 Not only the rich, but (what you will  
 more wonder at) even the poor are in-  
 fected with pride and riotousnes; and  
 poverty now is in league with vices  
 too, a generall corruption hath taint-  
 ed all, alwel brasse, as silver, and more  
 rich mineralls. And the Prophet ex-  
 ploring the origen and source of all  
 this evill sayes, *I attended, and I stoned,*  
*and no man speaks of any good,* (which  
 is so much verified in these times of  
 ours) *no man doth repent for his sins,* Hier. 3.  
*saying what have I done? all are at-*  
*tent to their owne courses, like horses*  
*rusting furiously into the battaile.* Woe  
 to the earth, woe to the men thereof,  
*The whole world is filled with aulte-*  
*ries* Neither doth Michæas lesse la-  
 ment this excessive dearth of vertue:  
*Woe unto me* (sayes he) *there is not one* Mich. 7.  
*cluster of grapes fit to be eaten, the*  
*Saint is perished on earth, and the up-*  
*right is not (to be found) among men.*  
 Which consideration made the royall  
 Prophet shed so abundant teares: *God*  
*(sayth he) hath looked downe from hea-* P. 13. 2.

Math. 4.

ven or the sons of men to behold if there were any that would understand, and seek after God; (but) all were depraved, all were become wholly unprofitable; there is no man, no not so much as one, that doth any good. And truly whosoever doth but consider these lamentable dayes of ours, and the variety of corruption, which is crept into our manners, he would be of the same opinion with this holy King, and conclude our Age most resembling to that immediately before the deluge, *When there was nothing but eating, and drinking, marrying, and giving in marriage, till that day, when Noah entered into the ark: neither had they any understanding, till the deluge came upon them, and destroyed them all.* Even so you will imagine, that vertue were wholly banished from the earth, or if perchance any vouchsafe to harbour her, it is but only in passing, and by way of courtesie, not that she can challenge right to any habitation of her owne; which is the reason she is no where permanent; whilst vice doth so sway all, and hath such absolute dominion, as it is no longer able to reckon how many kingdomes it stands possessed of; masked injustice, and prying envy, exployting boldly

boldly whatsoever they please, & that filthy vice of Luxurie, odious to heaven, and pernicious to earth; with an incredible kinde of audacity. So that comparing the number of the good, reduced unto so few, unto so many *Myriades* of evil, we may wel say with *Bias*, *Rari boni, pravi purimi*; and St. *Ambrose* to this effect; in comparison of the reprobate (sayes he) the number of the *Elect* is but very small, seeing you shall find every where multitudes of sinners, every where whole troops of them in the way of perdition, so as it may be truly sayd indeed, *That the wayes of Syon Lament, whilst the paths of Babylon do laugh.* And really whosoever but reflects the eyes of his mind upon the way which he butts upon, the precipice of hell, he shall perceive it so frequented, so thronged with passengers, as one shoves another forward's out of a kind of sport or jolity; and provoked by one anothers examples, they make as much haste to the torments of hell, as they would doe unto some solemne feast. The whilst the way to vices is not onely proclive, but even precipitious, on the other side, the way which tends to vertue is but narrow, frequented but by few, and those for the most part of private quality,

Isay 24.

Ose 4.

Eph. 15.

Phil 2.

lity, as *Isaiah* did insinuate in that Propheticall complaint of his, *These shall be in the midst of the earth, in the midst of the people, just as if a few Olives which are remaining should be shaken out of the Olive tree, and grapes when the Vintage is ended.* Where the scarcity of the good may be understood by those few scattering bunches of grapes, by those few Olives which were left to be gleaned, whilst the rest were gathered, and the excessive multitude of evill by the precedent plentiful harvest of grapes and Olives: *For there is no truth* (sayes the Prophet *Oseas*) *there is no mercy, there is no knowledge of God on earth, but slandering, lying, murder, theft, and adultery doe swarm; & sanguis sanguinem tetigit.* This scarcity of the good, is but too apparent, which the Prophets thus deplore; unto whose reares succeed the Apostles complaints in the new Testament, where *St. Iohn* affirms all the world to be set on malice: *totus mundus in maligno positus est*: and *St. Peter* in this manner sorrowfully argues, *Si iustus vix salvabitur, peccator & impius ubi apparebunt?* If the just shall scarcely be saved, where shall the wicked and impious appear? *St. Paul* lament's with often iterating the same, that *all seeke things that are their owne, not things that are* *scilicet*



*Iesus Christs.* And our Saviour Christ himselfe affirms, that *the kingdome of heaven suffers violence, and only the violent take it by force.* Neither in the meane while abstaines from threatnings, *I'æ vobis, &c. woe unto you* (sayes he) *who are rich, for you have your consolation; woe to you which are full, for you shall hunger; woe to you who now laugh, for you shall lament, and weep.* And this likewise is lively set before our eyes in the parable recounted by *S Luke*, where one part of the good seed, is said to lie withering away among the stones, another choaked among thornes and bryars, a third lights in the high way, where it is troden under foot: and scarcely a fourth part meets with a fruitfull soyle. So likewise of ten Lepers whom our saviour cleansed, onely one returned to thank him for curing him; of those who were invited to the featt, not one but found an excuse to absent himselfe, and as often as the fish-poule was stirred by the Angel, of so many diseased persons, who lay awaiting the occasion, onely one was cured; Onely a *Nicodemus* of all the Magistrates of the Iewes would venture to private conference with our Saviour Christ; and of so many covetous and wealtly Citizens of *Jerico*. of so many

Matth. 11.  
Luke 6.  
Luke 8 17.  
& 14.

Luke 23.

many Camels (to use *St. Bedes* phrase) laden with their wealth, & only one *Zachæus* would discharge his bunchy back of his rich load, and restoring all which he had unjustly got, assay to enter by the narrow gate; Only one *Matthew* from his intricate accounts; only one *Magdalen* from her dissolute life, is recorded to bee converted to a more innocent one. *St. Paul* preaching before a frequent assembly of people at *Philippi* a City of *Macedonia*, only one *Lydia* approved his Doctrine; another time discoursing of Christian Religion at *Athens*, in the publike palace before a great and learned auditory, only *Demys*, and *Damaris* assented to what hee said; the rest for the most part mocking and deriding him: and in that renowned assembly of 72. of the Jewish Magistrates, there was scarce one or two found, who thirsted not after our Saviours precious blood: Likewise at his Crucifying, there were many spectators, but lovers, and imitators of his Crosse a very few. So in these our dayes, there are many Sermons, but rarely any who amend their lives for them; vices are sufficiently inveighed against, but seldom sufficiently amended; many men are so far from desiring to amend them, as they cannot endure

dure to have them mentioned. *Multi vocati, pauci electi*, there are many called, but few chosen: alas but few indeed! There are many (sayes St. *Gregorie*) adjoyne themselves unto the faith, but few make use of it to attaine to heaven. And as upon the floore you shall find more straw than corn, more leaves than fruit upon the trees, more pickle than roses on the bryars, every where flints, but a few precious stones, even so the number of those whom the Divine providence promotes to beatitude is but small, compared to the multitudes of wicked men. How truly hath *Ieremy* prophesied, *Desolatione desolata est omnis terra, &c.* All the world is wasted with a desolation, because there is none who considers in his heart: there is none who considers in his heart indeed, since the thoughts of our hearts are so fleeting and inconstant, as they are still wandering, and never can apply themselves long to any thing that is good and vertuous. And this is the reason why wee have no more apprehension of hell, no more desire and longing after heaven. This accusation may bee urged as well against Christians, as any other men, that they make no account of the desirable Land: *pro nihilo habuerunt terram*

Psal. 105.

*terram desiderabilem* ; for what is more to be desired than heaven ? and yet by reason wee have so little commerce with it in thought, we either conceit this kingdome of the blessed as some tedious thing, or else desire it nothing so fervently as we ought. From thence the devil conceives such hopes, and acquires such force against us as *Iob* affirmeth of him, *Ecce absorbebit fluvium, &c.* That he shall not wonder if he swallow up a flood, and hee confides to have *Jordan* flow into his mouth. And for this reason (saith that mirrour of

Iob 40.

cap. 9.

patience) *verebar omnia opera mea sciens quod non parceres delinquenti* ; I was suspicious of all my actions, as knowing that thou sparest not the delinquent, I have all my words, works, and even my thoughts suspected, when I consider the rigid Iustice of Almighty God. This was the motive of *St. Hilarius*, who (as *St. Hierome* recounteth) was most grievously perplexed at the Article of death, and in a deadly feare to present himselfe before the tribunall of Christ. There remained but a little vitall heat unperished in his feeble body, and excepting his senses, there were no signes in him of a living man, when sadly lifting up his eyes and voyce together, *Egrede* (said he)

quid

*quid times ? egredere anima mea , quid dubites ? Septuaginta prope annis ser-  
uisti Christo, & mortem times ? De-  
part* (sayd he) what dost thou feare ?  
depart my soule, what dost thou doubt ?  
Thou hast served Christ almost these  
seventy yeares, and now at last art thou  
afraid to dye ? No, his soule was not  
so much appaled at death, as that the  
approach of that judgement it was to  
undergoe. And now let every Christi-  
an consider with himselfe, with what  
security he can revell and take his plea-  
sure ; whilst such Saints as they doe  
tremble, when they come to dye ; let  
them if they think good, hoard up  
treasures of gold and silver, mischiefe  
and ruine one another with mutuall  
enmity and hate, hunt after honours,  
and hawk for soaring glory ; deny no-  
thing to their humours and delights,  
alleaging forsooth, that God allotted  
the earth, of which you are inhabitants  
to the use of the sonnes of men, and  
reserved the heavens to be disposed by  
the soveraigne Lord thereof. Take  
then your libertties in seeing, thinking,  
and doing every thing you have a fan-  
cy to, make as many figaries as you  
list, think every thing lawfull which  
you have a mind unto, let your body  
take its fill of contentment, be sure to  
live

Eccl. 11.

live at your ease, walke in the wayes of  
your heart, and take your owne eyes  
for guides: *Et scitote quod pro omnibus*

Ibid.

*his adducet vos Deus in iudicium, &c.*  
But yet be assured, that for all these  
you must render an account to God;  
and though a man live never so many  
yeares, and have past them all over to  
his hearts content, yet hee is to bee  
mindfull of the dismall time, of those  
many dayes, which when they arrive,  
will argue all that is past of vanity.  
Wherefore let your endeavour rather be  
to procure by your good works a cer-  
tainty of your vocation and election.

Pet. 1.

*Satagite ut per bona opera certam ve-  
stram vocationem & electionem faciatis.*  
What the signes of predestination are  
you have already understood. 1. Not  
only to love our friends, but our ene-  
mies. 2. To relieve the poor, not only  
by the bounty of our hands, but also  
with the affection of our minds. 3. To  
endure all afflictions patiently, and  
praise God Almighty for sending  
them. 4. To set light by the goods of  
fortune, in regard of heaven. 5. and  
6. To consider how small it availes  
us to hearken to the interiour ad-  
monitions of God, or exterior of  
men, if we neglect to put them in ex-  
cution.

cution. 7. So to detest our former sins, as never to commit the like again. 8. To imagine we are not pleasing to God, until we become displeasing to our selves. 9. Not to perswade our selves that we love Iesus Christ, so long as we love and cherish not his presence within our selves. 10. To resist stoutly our vicious inclinations, especially at first, since then every one can overcome them if he list. 11. To lay a sure foundation of vertue in our minds, lest otherwise we be alwayes wavering. 12. To become so familiar with death by often thinking of it, as we may the lesse feare it when we come to dye: for he never dyes unwillingly who dayly and seriously imagines that he must dye at last: And this is the way to that life, wholly devoyd of death. And now let each one take a surveigh of his owne conscience, whether these signes of Predestinations, whereby he may conceive a certtaine hope that he is not strayed from the way of the good, which leadeth into heaven, be extant in him or no: As for the way of the wicked, although for the present it seemeth smooth and levelled, yet it ends in hell and utter darknesse at the last: and notwithstanding, by  
reason

reason the entrance to it seems so commodious and del ight some, there are so many flock unto it to their perditions, as our own eyes may testifie that true saying of our Saviour Christ, *Lata porta & speciosa via est que ducit ad perditionem, &c.* that the gate is wide, and the way spacious which leads to perdition; and many (too many alas) are those who enter by it. It is reported by divers credible Authors, that a certaine holy Anchorer beheld in a vision soules falling as thick into hell as flocks of snow, or drops of raine, insomuch as the damned all amazed at their multitude, not without good reason imagined the world to be at an end, as thinking it impossible, considering their number who descended into hell, that any more persons should be left alive.

St. Vincent Ferrerius of St. Dominicks order, that mirror of preachers, and religious men, did once in a publicke sermon discourse with great efficacy of the scarcity of the predestinate, and confirmed it with a Wonderful example; whose words in reverence of so great a person I will be as exact in reporting, as the difference of language will give me leave. Before our Saviours comming into the world



world (says he) in humane flesh, more than five thousand yeares were already past, and except some of few of the children of *Israel*, all the rest of the world was damned. Imagine with your selfe besides, in the time of the Law of *Moses* how many Children have dyed without Circumcision; as also in the time of the Law of *Christ* how many without Baptisme; of all which number likewise not one is saved. Moreover how many *Jewes*, *Saracens*, *Pagans*, and *Infidels*, how many wicked Christians (for faith and Baptisme cannot save a man unlesse they be accompanied with good life) and how many other Christians are there besides, who although they have faith, are yet proud, avaricious, of lewd life, and given to many other vices, &c. And here note the example of the Arch-deacon of *Lions*, who having resigned his Benefice undertook a course of austere pennance for forty yeares together in the wilderness. This holy man after his death appeared to the Bishop of *Lions*, who desiring of him to discover somewhat unto him of the other world: the Saint answered, that thirty thousand in the world had dyed the same day with him, wherof only 5. were saved, himselfe

S. Vinc. Domin. Septuag. firm. 6. post initium.

selfe, and St. Bernard being two of them. This is the reason why our Saviour advises us with so much solicitude to enter by the narrow gate: *Entrate per a gustam portam*. This narrow gate of paradise is the wil of God to which every one must conforme himselfe who desires to enter into paradise. The broad gate is our owne will, and the spacious way is worldly conversation; as to eat and drink our fill, to follow our lustfull appetites, take our pleasure, revenge our selves of those who have injured us, and the like: So as *pauca sunt electi*, but a few are saved: To which exhortation of St. Vincent, we will add another example recounted by an approved Author.

A famous Prescher in Germany, named Bertold of Saint Francis Order, inveighing once in a great audience with much vehemency of speech against a certaine vice, a woman there present, conscious of her owne guiltinesse therein, conceived so great a terroure at his words, that on the sudden in the midst of so great a throng she fell downe for dead: But afterwards being restored to life again, by the joynt mediation of the peoples prayes, she declared unto them, how

she

the had bin presented before the judgment seat of Almighty God; and among many other particulars, how of 60000. of all nation, as well Christians as infidels, who by divers sorts of death had departed this life at the same instant with her, onely 3. soules of so huge a multitude entred heaven, and al the rest damned to eternal fire. O how true is it, that many enter indeed by the large and spacious way of perdition! St. Chrysostome grounding himselfe on the sence of these words of our Saviour Christ, doth confidently affirm; *that the number is far greater of those who goe to hell, but yet the kingdome of God, though it hath fewer inhabitants is more capacious: Multis plures gehennam ingredientes, sed maius est Dei regnum licet habeat paucos.* And tel me, saith he, how many think you of those, who live in this city shal be saved? I know that which I shal say wil offend your eares, but notwithstanding I wil utter it. Of so many thousand, scarcely one hundred; & I doubt me whether I have not been too large in my account: For alas how much malice is there now a dayes in the younger sort, in the elder how much negligence, &c. This was the discourse of that most prudent and

Saintly

Tom. 9. hom.  
14.

faintly man, that Doctour of the  
 Church, and light of the world St.  
*Chrysostome*, in that mighty and po-  
 pulous City of Antioch, and that too  
 in such a time, when the fervour was  
 not yet extinguished of the Primitive  
 Church, and who then shal wonder if  
 S *Paul* with so much solicitude doth  
 admonish us to worke our salvation  
 with feare and trembling, *cum metu*  
*& tremore v. stram salutem operamini;*  
 and our Saviour Christ in such ex-  
 presse termes, exhorts us to *endeavour*  
*to enter by the narrow gate.* Truth  
 cries out unto us, strive to labour and  
 endeavour with all your forces to enter  
 into this gate by works worthy of re-  
 pentance, into which we cannot bee  
 admitted without much industry, and  
 a resolution to overcome all difficul-  
 ties whatsoever; and those who falter  
 and go lingering on, may never hope to  
 arrive unto it. For unless the minds  
 intention be fervent indeed, saith St.  
*Bede*, and a man forcibly overcome  
 himselfe, he wil easily recoyle, and be  
 wholly unable to perseve in so nar-  
 row a passage; To great is the effusion  
 of the unruly appetites of his flesh, to  
 say nothing of the tentations, and  
 persecutions which the world, and the  
 devill procure those who endeavour to  
 enter

Ad Phil. 2.

Luke 13.

enter by this narrow way. And even  
 as a water-man who rowes against  
 the streame must adde so much the  
 more force unto his Oare, so those  
 who steere on their soules towards  
 heaven, in spight of the practises of  
 the enemy, must enforce themselves  
 with all the vertue they have to o-  
 vercome the violence they find with  
 greater violence, for feare their soules  
 should be carryed away by force of  
 the streame like boats into irreco-  
 verable errour: *Evigilate itaque iusti,* 1 Cor. 15. 2  
*& nolite peccare,* Wherefore all you  
 that are iust be watchfull, and do not  
 sin: neither is any to bee accounted  
 watchful, but such as in al places, at al  
 times so lead their lives, as if each day  
 were the last they should ever see, and  
 have so wary an eye over their consci-  
 ence in all thoughts and works, as if  
 they were instantly to dye. Let us  
 therefore doe that whilst we may,  
 which (otherwise) when we may no  
 longer, we shall wish to have done;  
*Quae seminauerit homo haec & metet,*  
 a man shall reap, onely that which he  
 hath sowne, and so he who sowes in  
 his flesh doth reap corruption from  
 his flesh againe; whereas hee who  
 sowes in spirit, doth reap from his  
 spirit an eternall life,

Gal. 6.

FINIS.